

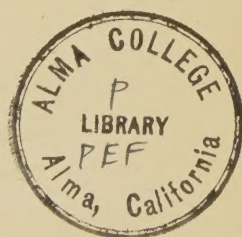
Palestine Exploration quarterly

PALESTINE EXPLORATION FUND.

Patron—THE KING.

Quarterly Statement

FOR 1911.



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THE
PALESTINE EXPLORATION FUND.

NOTES AND NEWS.

THE PALESTINE EXPLORATION FUND'S PUBLICATIONS.

IN the last *Quarterly Statement* mention was made of some change contemplated by the Committee. Except in the case of the final memoir of the Gezer Excavations, now in the press, the change may be said to begin from this issue.

The Committee's object is to so economise, by avoiding the double publication of the same matter, as to be able to place in the hands of every subscriber of a guinea annually, the *complete* report of the year's work, instead of issuing, some time afterwards, a separate book at a necessarily high price, containing much that has already been published.

Thus, the "Gezer" memoir, when published, will cost the purchaser not less than 4 guineas. The similar memoir of any future excavation will come out in yearly parts and be received by the guinea subscriber *free*. The price to others than subscribers will be, for each annual part, £1 5s.

In the meantime, the *Quarterly Statement* will be published and distributed as before, and will include the usual special articles and correspondence. Reports on the progress of excavations will appear, but, except where the subject may seem to invite the special attention of experts, these reports will be less detailed than heretofore.

One copy will be sent free to every subscriber : but all extra copies must be paid for at the published price.

It will be seen that no very sweeping change is to be made ; but the annual subscriber of not less than one guinea will become possessed of the full results of future excavations, in 4to form, without further outlay. The Committee hope that, as this advantage becomes known, the number of such subscribers may be largely increased.

Together with the change made in the *Quarterly Statement*, the opportunity has been taken to revise the table of transliteration of Hebrew and Arabic, in consultation with Sir Charles Watson who has devoted much study to a comparison of the different systems in use. It is now proposed to modify slightly the diacritical marks, using, for example, the more distinct h instead of h, k instead of k, and so on. Long vowels will be represented thus: ā instead of ā. The table will be found on p. 62 of the present number, and it is hoped that contributors will co-operate so as to obtain as far as possible consistency in the transliteration of Oriental words. Those words which have become thoroughly familiar in English will of course be retained in their ordinary spelling, *e.g.* Mohammed, Koran.

We print below (pp. 8-11) extracts from recent letters of the Fund's Explorer, Dr. Duncan Mackenzie, who, at the time of writing, was engaged in pursuing valuable investigations at the ancient ruins of Petra. The results of his researches, during this interval, before the excavation of Beth-Shemesh can be properly undertaken, will be published in due course.

In the *Journal of Biblical Literature*, Part II, 1910, Principal G. A. Smith criticizes an article by Professor Nathaniel Schmidt on Kadash-Barnea. He suggests that Barnea is perhaps of non-Semitic origin, and that the name may survive in Forni, a hill to the south-east of 'Ain Kudeis (or rather 'Ain Kdēs). The last-mentioned, as both agree, is not certainly the exact site of Kadash, chiefly on the grounds of the scanty fertility of the site, in contrast with the neighbouring wells and wādies, and of the well-known fact that place-names tend to drift in Palestine and Syria.

Dr. Masterman informs us of an extraordinarily interesting discovery made by Prof. Reisner at Sebaste. Just outside the walls of the great building which is identified with a palace of the age of Omri and Ahab, there was found in the oldest strata about one hundred and twenty pottery fragments with Hebrew inscriptions in ink. About seventy are clear and legible and prove to be business receipts for oil, wine, or for the hire of messengers, and mention many interesting Hebrew names. The characters resemble those of the Siloam inscription. Among these fragments was an Assyrian

cuneiform inscription mentioning the name of Ahab and the contemporary king of Assyria. We shall look forward with keen interest to fuller details, and meanwhile offer our heartiest congratulations to the American excavators who seem to have made the most remarkable discovery of old Hebrew epigraphical material that has been known.

The completed Church of St. George, the Cathedral of the Anglican Communion in Jerusalem and the Near East, of which Mr. G. D. Jeffery is the architect, was consecrated on November 1st (All Saints' Day). The church is built on the lines of William of Wykeham's, New College, Oxford. It is the result of the persevering efforts of Bishop Blyth during his episcopate of the last twenty-three years. The Bishop was assisted by the Bishops of Chichester, Meath and Khartum; the Dean of Ely and some forty of the Anglican clergy were present. The Greek Patriarch and the Bishop of the Jordan, also bishops of the Armenian, Syrian, Coptic, Abyssinian and other Eastern Churches attended. At the subsequent reception the Patriarch spoke in sympathetic words, praying for the welfare and success of the English Church.

It may be well to mention that plans and photographs alluded to in the reports from Jerusalem and elsewhere cannot all be published, but they are preserved in the office of the Fund, where they may be seen by subscribers.

The income of the Society from September 15th to December 15th, 1910, was—from Annual Subscriptions and Donations, including Local Societies, £401 5s. 1d.; from sales of publications, £61 12s. 3d.; making in all, £462 17s. 4d. The expenditure during the same period was £498 8s. 7d. On December 15th, the balance in the bank was £556 0s. 7d.

Subscribers who have not yet paid will greatly facilitate the Committee's efforts by sending in their subscriptions, and thus save the expense of sending out reminders.

Subscribers to the Fund are reminded that, whilst the receipt of every subscription and contribution is promptly acknowledged by the Assistant Secretary, they are now published annually. A complete List of Subscribers and Subscriptions for the year is given in the Annual Report published with the April number.

The Committee will be glad to communicate with ladies and gentlemen willing to help the Fund as Honorary Secretaries. The Rev. G. S. Belasco has kindly consented to act for Ramsgate, and R. D. McGlashan, Esq., for Highgate.

Golgotha and the Holy Sepulchre, the last work of the late Major-General Sir Charles Wilson, K.C.B., K.C.M.G., F.R.S., D.C.L., LL.D., etc. In this work the late Chairman of the Executive Committee of the Palestine Exploration Fund has brought together for the first time all the evidence which the most exhaustive research enabled him to collect bearing on the subject of these Holy Sites; and probably no man living had at once so intimate a knowledge of all investigations in the modern Jerusalem and so complete an acquaintance with what has been written about the Sites from the time of Constantine onwards. The price of the work (demy 8vo) is 6s., by post 6s. 4d.

The attention of subscribers and others is called to *A Table of the Christian and Mohammedan Eras*, from July 15th, A.D. 622, the date of the Hejira, to A.D. 1900; price by post, 7d. Also to the *Meteorological Observations at Jerusalem*, with tables and diagrams by the late Mr. James Glaisher, F.R.S. Tourists and all desirous of accurate information about the climate of Jerusalem should send for a copy, price 2s. 6d.

The Arabic astrological treatise by a Jerusalem Christian native, translated and annotated by Miss Gladys Dickson, and first published in the *Quarterly Statement*, 1908-9, can now be obtained in pamphlet form (price 1s. post free).

A reprint of the late Mr. Armstrong's book, *Names and Places in the Old and New Testaments*, is now ready. The book has been out of print for some years, but has been frequently enquired for.

A complete set of the *Quarterly Statements*, 1869-1908, containing the early letters (now scarce), with an Index, 1869-1892, bound in the Palestine Exploration Fund cases, can be had. Price on application to the Secretary, 38, Conduit Street, W.

The price of a complete set of the translations published by the Palestine Pilgrims' Text Society, in 13 volumes, with general index, bound in cloth, is £10 10s. A catalogue describing the contents of each volume can be had on application to the Secretary, 38, Conduit Street, W.

Photographs of the late Dr. Schick's models (1) of the Temple of Solomon, (2) of the Herodian Temple, (3) of the Haram Area and Justinian's Church, and (4) of the Haram Area as it is at present, have been received at the office of the Fund. The four photographs, with an explanation by Dr. Schick, can be purchased by applying to the Secretary, 38, Conduit Street, W.

The Museum at the office of the Fund, 38, Conduit Street (a few doors from Bond Street), is open to visitors every week-day from 10 o'clock till 5, except Saturdays, when it is closed at 2 p.m.

The Museum and Library of the Palestine Exploration Fund at Jerusalem are in the Bishop's Buildings, near the Tombs of the Kings, where the use of a room has been kindly permitted by the Rev. Dr. Blyth, Bishop in Jerusalem and the East. The Museum is open daily, except Sundays, and the Honorary Secretary, Dr. E. W. G. Masterman, will give all information necessary.

Subscribers in U.S.A. to the work of the Fund will please note that they can procure copies of any of the publications from the Rev. Prof. Lewis B. Paton, Ph.D., Honorary General Secretary to the Fund, 50, Forest Street, Hartford, Conn.

The Committee have to acknowledge with thanks, among other journals and books, the following :—

Annual of the British School at Athens, Session 1908-1909 : The east pediment sculptures of the Temple of Aphaia at Aegina, by D. Mackenzie.

Journal of the Royal Anthropological Institute, Jan.-June, 1910.

Transactions of the Canadian Institute, Feb., 1910.

The Biblical World, 1910, Aug. : The site of Cana of Galilee, by Dr. E. W. G. Masterman ; Sept. and Oct. : Jar-burial customs and the question of infant-sacrifice in Palestine, by Dr. W. H. Wood.

Agricultural and Botanical Explorations in Palestine, by Aaron Aaronsohn (U.S. Dept. of Agriculture, Bulletin No. 180 ; 1910).

Proceedings of the Society of Biblical Archaeology, Vol. XXXII, Part 6 : The origin of the Phoenician alphabet, by Prof. Sayce.

Palästina: Monatsschrift für die Erschliessung Palästinas, 1910, Nos. 8-12.

Mittheilungen und Nachrichten des Deutschen Palaestina-Vereins, 1910, Nos. 3 and 4 : On the altar at Jerash, by Prof. Karl Budde ; meteorological observations, 1909-1910, by Prof. Blanckenhorn ; ez-Zerêfe near Hashm abu Sabele, by E. Baumann.

Zeitschrift d. Deutschen Pal.-Vereins, XXXIII, heft 4 : The Palestine-route of the Itinerarium Burdigalense, by Dr. Hartmann ; notes on a new map of the Pal.-Egyptian borderlands, by Dr. Hans Fischer ; etc., etc.

Talmudische Archäologie, Vol. I, by Dr. Samuel Krauss. (Leipzig, 1910.)

Revue Biblique, Oct., 1910 : Assyria and the Bible-lands (*contd.*), by Prof. Dhorme ; a new Minaean inscription from El-Ôla, Dedan, by Profs. Jaussen and Savignac ; exploration of the Jordan Valley, by Prof. Abel ; archaeological notes, by Prof. Vincent.

Journal Asiatique, May-June, 1910.

Échos d'Orient, Sept., 1910.

Neuvième Congrès International de Géographie: Geneva, 1908. *Compte Rendu*, II.

Une Croisière autour de la Mer morte, by Prof. F. M. Abel. A portion has already appeared in the *Revue Biblique*, 1909-10.

Atti della R. Accademia dei Lincei, 1910, Fasc. 3 and 4.

NEA ΣΙΩΝ, Sept.-Oct., 1910.

Al-Mashrik: Revue Catholique Orientale Mensuelle.

Walks about Jerusalem, by Rev. J. E. Hanauer.

British Weights and Measures, by Col. Sir C. M. Watson.

The Church of the Nativity at Bethlehem, by W. Harvey and others.

History of the London Society for Promotion of Christianity amongst the Jews, by Rev. W. D. Gidney.

The Committee will be glad to receive donations of Books to the Library of the Fund, which already contains many works of great value relating to Palestine and other Bible lands. A catalogue of Books in the Library will be found in the July *Quarterly Statement*, 1893.

For list of authorized lecturers and their subjects, see end of the Journal, or write to the Secretary.

Whilst desiring to give publicity to proposed identifications and other theories advanced by officers of the Fund and contributors to the pages of the *Quarterly Statement*, the Committee wish it to be distinctly understood that by publishing them in the *Quarterly Statement* they do not necessarily sanction or adopt them.

The Committee desire to draw the attention of Subscribers to the Banker's Order Form enclosed, the use of which would greatly facilitate the administrative work of the Fund.

FORM OF BEQUEST TO THE PALESTINE EXPLORATION FUND.

I give to the Palestine Exploration Fund, London, the sum of _____ to be applied towards the General Work of the Fund; and I direct that the said sum be paid, free of Legacy Duty, and that the Receipt of the Treasurer of the Palestine Exploration Fund shall be a sufficient discharge for the same.

NOTE.—*Three Witnesses are necessary to a Will by the Law of the United States of America, and Two by the Law of the United Kingdom.*

REPORTS FROM DR. DUNCAN MACKENZIE.

PETRA, ARABIA, *November 7th*, 1910.

YOU will be interested to know that we are still so far away on our journey as Petra. I had, indeed, hoped to be on our way back by the end of October, but the inevitable hitches and delays, incidental to a journey of this kind, made it impossible for us to reach our furthestmost point, which was Petra, within the limits of time I had set out in advance. We have also taken more time, apart from accidents, because we have seen more and done more than we ever expected; and this is very satisfactory.

In my last letter I informed you of my intention to visit Moab, in company with Mr. Newton, so as to fill up profitably the time that was likely to elapse pending the settlement of the question of the Commissioner. I also gave reasons for my anxiety to visit sites that might be on the *tapis* for prospective excavations of the Palestine Exploration Fund. Among such regions I understood that Moab and the Philistine coastland took the most prominent place in the estimation of the Committee. I took Moab first simply because climatic conditions happened to be more favourable there for the time of the year than in Philistia. I am equally anxious to visit unexcavated sites in coastland Philistia at the earliest possible interval in the coming excavations at Ain Shems.

During our expedition in Moab we have been practically cut off from communication with the outside world—it has been hardly possible to dispatch letters or to receive them—but I have arranged for letters to be forwarded, and hope to hear whether the question of the Commissioner has been settled within the next few days. In the case of such a settlement I shall arrange for getting back to Jerusalem with the least possible delay.

And now as regards our expedition itself. This has been beyond all expectation successful. As an indication of what we have been doing I may say that Mr. Newton estimates that it will

take him probably two months to work out all the plans and sketches of sites we have obtained. I should like to say something of these in their order and in some detail.

1. *Ammān*.—Here our very first discovery was a dolmenic tomb of very great interest, with four cellars, which afforded a clue to a whole series of early monuments, extending over a wide area about Ammān, of which Mr. Newton has obtained plans and sketches. The relation of the tombs to these habitations is quite apparent, and of all this I hope to have something to say in a paper about rude megalithic monuments in Palestine.

2. *Mulcha*.—In all this work we naturally avoided doing once more what had been sufficiently accomplished through the zeal and extraordinary diligence of Conder; but even at Maraighat, where Conder is perhaps at his strongest about the early monuments, we came upon evidence that our predecessors had overlooked. The wall of enclosure in the case of the dolmen type of tomb forms an element of construction that must not be left out of account, and of this I found more than one important instance at Maraighat.

3. *Dibān*.—To this site, as you may suppose, we paid very great attention. Mr. Newton has secured paced-out plans and contour sections, and I took copious notes of the whole. With Mr. Newton's plans I hope to be able to present a memorandum on the site of Dibān.

4. *Rabbath Moab*.—Our work at this great site was similar to that at Dibān and had a similar object in view—the prospects of excavation. Along with Mr. Newton's plan I hope to be able to present a memorandum like that on Dibān.

5. *The Kerak Region*.—Here our one discovery of interest was a megalithic site with adjoining menhirs which furnished an important link in the chain of evidence connecting dolmens, menhirs and megalithic settlements with each other all over Palestine. I hope to have some reference to this site in my proposed paper on Megalithic Monuments in Palestine. As we were on our way to Katraneh we could hardly do more than sketch and photograph the menhirs.

6. *Petra*.—Before we left Jerusalem (October 5th) we had heard that Prof. Dalman was preparing a paper for the Palestine Exploration Fund, dealing with perhaps the most wonderful

monument at Petra, the so-called Khasne or "Treasury of Pharaoh." From his conversation we gathered that a really thorough architectural drawing of the monument would be very desirable. This, however, we understood, would present enormous difficulties on account of the stupendous height of the tomb and the presence of an upper storey, which had never been scaled by anybody fitted to make a drawing of the tomb. I decided at once that we should have to rise to the occasion, and ordered a tall ladder in four pieces to be constructed and sent over Moab to the railway for Ma'ān. The ladder arrived all right, and Mr. Newton is now busy with parts of it getting details of the lower storey, and all of this, in the accuracy we expect to attain, will be new work; but as to the upper storey Mr. Newton hardly has hopes for the moment of being able to accomplish the object for which the ladder was brought so far. Apart from that we have been able already to obtain many details about which Prof. Dalman was interested, so that our work has not been in vain. In my next letter I hope to be able to report on the success of the work we set out to accomplish this week at Petra.

The Committee will be pleased to know that our journey has so far passed off without any disagreeable incidents whatever. We have come as far as Ma'ān without any escort, and nowhere did we receive the slightest impression that travelling was unsafe in Moab.

The Bedawin have almost invariably been friendly, and indeed at Rabbath Moab we established most amicable relations with the powerful tribe of the Mjalli which might turn to very good account were the Fund ever to excavate there. We were hospitably entertained at the tents of the chiefs and very cordial visits were interchanged.¹

PETRA, *November 14th, 1910.*

This is just a word in continuation of my last letter to say that contrary to all our expectations we have succeeded in getting the ladder into position, and ascending to the upper storey of the tomb. We have thus succeeded in accomplishing what had never been attempted before, and Mr. Newton has in this way been able to get what may be called a complete and final drawing of the monument.

[¹ Since this was written there have been serious massacres in the district.—*Ed.*]

It must be remembered in the first place that whatever has been done at Petra up till now has had to make shift either with a plan of the lower storey alone or with faked drawings after photographs such as form so prominent and lamentable a feature of even the most recent books dealing with Petra.

In the next place Mr. Newton is the first architect who has been able (by means of the ladder) to deal with the monument as a whole.

In my last letter I explained our reasons for wishing to deal with the "Treasury of Pharaoh" in a thorough way, and so making Petra the final if not the most important stage in our journey. Prof. Dalman, we had heard, was contributing a paper on the monument to be published by the Palestine Exploration Fund, and on my understanding how it was with the illustration of the monument, I suggested that a ladder, properly made, would be the best way of getting at the monument. I need not say that Prof. Dalman supported the idea very warmly indeed, urging us in this way to perform a true service to archaeological science.

What then was our surprise and pleasure, just as we had accomplished our object, to see Prof. Dalman turn up at Petra. We told him the good news of our success, and it put him in a very good humour indeed. We discussed many points about the monument together.

We are leaving Prof. Dalman behind and are just starting on our first stage on the return journey.

THREE EARLY EXPLORERS IN THE DEAD SEA VALLEY.

COSTIGAN—MOLYNEUX—LYNCH.

By Dr. E. W. G. MASTERMAN.

THREE names of explorers in the Dead Sea Valley during the first half of the nineteenth century stand out conspicuous. All three attempted to navigate the Jordan from the Lake of Galilee southwards and to sail the then utterly unknown waters of the Dead Sea: two out of three of the attempts ended in tragedy. The earliest explorer was Costigan, an Irishman, the second Molyneux, an Englishman, the third Lynch, an American.

Of the first two expeditions but little is known, both the explorers having died shortly after their visit, leaving little or no information. Of Lynch's expedition we have full details in the *Narrative of the U.S. Expedition to the River Jordan and the Dead Sea*, and it will not be necessary to say much about it here.

The names of Costigan and Molyneux are familiar to students of Palestine geography, as Lynch gave them to the northern and southern capes respectively of the strange promontory, *el lisān*, which projects into the Dead Sea from the eastern shore.

These early expeditions must always have a unique interest. The better knowledge we have of the climate and geography of this region; the improved means of communication and the firmer control now obtained by the Turkish Government over the lawless *bedu* have entirely altered the conditions of seventy or eighty years ago. The causes of the first failures are now so clear, to even the inexperienced, that we might be tempted to consider as mere foolhardiness the first two of these efforts, but a more sympathetic attitude and a realization of the imperfect knowledge of this region in those days will rather class these with similar heroic ventures of pioneer explorers in all climes.

Some years ago I came across some notes in the *Proceedings of the Jerusalem Literary and Scientific Society* bearing on Costigan and Molyneux. There was a paper by Miss Nicolayson narrating how her father went to the assistance of the former unfortunate explorer in his misfortunes and illness, and another more elaborate account by Mr. Finn, then H.B.M.'s Consul in Jerusalem and President of the Literary Society, telling of his personal experiences with Lieut. Molyneux. Both papers were read at the same meeting in 1850. I published in *The Biblical World* a summary of these papers in an article entitled "Explorations in the Dead Sea Valley." Subsequently my friend Prof. R. A. S. Macalister, looking over the Literary Society's *Proceedings*, thought these papers would be worth publishing more *in extenso* but, as I had already dealt with the subject, he kindly handed over to me his MS. copy of the Literary Society's *Proceedings* of which I am gratefully availing myself. Indeed my function is to little more than edit the notes which he laboriously copied out.

At the time I published my previous paper I much hoped that some reader would come forward with fresh information, particularly as regards the unfortunate Costigan, but I have so far been disappointed. It is partly in the hope that this present paper may fall into the hands of some one able and willing to furnish us with new material that I am now editing the notes.

COSTIGAN—1835.

Christopher Costigan was an Irishman, born 1810 of Dublin parents. He was educated at Maynooth College, being a Roman Catholic. He is said to have long been a traveller in the East before he undertook the Dead Sea expedition. For this last he made long preparation: he read every book that treated of the Dead Sea and thoroughly prepared himself with all knowledge necessary for exploring it to advantage.¹ Unfortunately for the interests of science he had always been accustomed to trust greatly

¹ For this and other statements I am indebted to a book called *Incidents of Travel in the Holy Land*, by J. L. Stephens, published 1839. Mr. Stephens took considerable pains to gather all the information he could about Mr. Costigan's expedition and interviewed the Maltese servant at some length.

to memory. After his death no regular journal was found, but merely brief notes on the margins of books, so irregular and confused that nothing could be made of them.

Mr. Costigan chose for his expedition the most unfortunate season of the year—the latter part of August and the beginning of September. In the first place the heat is then at its greatest—no European would willingly venture into the *ghor* for more than the briefest visit at this time—and secondly it is the time of year when the Jordan waters are almost at their lowest.

Costigan conveyed his boat on camel-back from the bay of 'Akka overland to Tiberias and, with a single Maltese sailor, attempted to navigate the Jordan southwards to the Dead Sea. After three days' struggling down a long succession of waterfalls and rapids, in which they were more often in the water than out of it, the Maltese servant so entirely lost his patience and nerve that Costigan determined to convey the boat by land. Having obtained camels and a guard he sent the servant through Nāblus to Jerusalem with the luggage, and himself proceeded along with his escort down the Jordan Valley to Jericho. On the way he noticed some suspicious-looking Arabs collected on a hill overlooking the road in front of him. He sent on some of his escort to reconnoitre, but his horse was determined not to be left behind and consequently the whole party proceeded at full speed towards the Arabs. Costigan trying in vain to draw his sword, which had become rusted from the Jordan water, finally broke it off at the hilt. Fortunately the Arabs, who must from the account have been a strong party, seeing Costigan's people making full tilt for them, took flight in consternation and dashing down to the Jordan quickly swam across and escaped to the eastwards.

Costigan eventually arrived in Jericho with his clothes in utter rags from the thorny bushes and thickets of the Jordan, and leaving his boat at Jericho he came up to Jerusalem to meet his luggage.

Eventually after a few days' delay in preparation he got started on his adventurous voyage.

The account of what took place is confused. Both Miss Nicolayson writing in 1850—from verbal information supplied by her father the Rev. T. Nicolayson, then living—and Mr. Stephens (*Incidents of Travel in the Holy Land*) writing in 1837 or 38, profess to draw their information from the Maltese servant. The former says: "At the conclusion of the ill-fated voyage Mr. Nicolayson found the adven-

turous traveller at Jericho, he was too weak to give much information about their tour; such particulars only as could be gathered from his servant are preserved." Mr. Stephens says that the missionaries in Jerusalem "either from indifference or because they had no confidence in him, allowed Costigan's servant to go without asking him any questions. I took some pains to trace out this man in Beirût. He was a little dried-up Maltese sailor. He said that he had rowed about the sea without knowing why, except that he was paid for it, for he did not seem to think that he had done anything extraordinary. He knew as little about it as any man could know who had been over the same water . . . He seemed, however, to have observed the coast and surroundings with the eye of a sailor."

On the whole I am more inclined to place reliance on the account of Mr. Stephens; he got his information soon after the events and took considerable pains to elucidate the facts. The following is his account of his interview:—

"He states that they were eight days in accomplishing the *whole tour of the lake* sleeping every night on shore except once, when, afraid of some suspicious Arabs whom they saw on the mountains, they slept on board beyond the reach of gunshot from the land. He told me that they had moved in a zigzag direction, crossing and recrossing the lake several times; that every day they sounded frequently with a line of 175 fathoms; that they found the bottom rocky and of very unequal depth, sometimes ranging thirty, forty, eighty, twenty fathoms, all within a few boat's lengths; that sometimes the lead brought up sand like that of the mountains on each side; that they failed to find the bottom but once, and in that place there were large bubbles all around for thirty paces, rising probably from a spring; that at one place they found on the bank a hot sulphur spring. . . . He told me some other particulars: that the boat, when empty, floated a palm higher out of the water than on the Mediterranean; that Costigan lay on the water and picked a fowl, and tried to induce him [the sailor] to come in [into the water]; . . . that from nine till five it was dreadfully hot, and every night a north wind blew, and the waves were worse than in the Gulf of Lyons. In reference to their peculiar exposures and the circumstances that hurried poor Costigan to his unhappy fate, he said that they had suffered exceedingly from the heat, the first five days Costigan taking his turn at the oars; that on the sixth day their water was exhausted¹ and Costigan gave out; that on the seventh day they were obliged to drink the water of the sea,

¹ Miss Nicolayson states that the Maltese "threw the fresh water overboard while Mr. Costigan was asleep, thereby intending to facilitate their progress"—and further that Costigan had "never before in his life known how to ply the oar."

and on the eighth they were near the head of the lake and he himself was exhausted, unable any longer to pull an oar. Then he made coffee from the water of the sea, and a favourable wind springing up for the first time, they hoisted their sail and in a few hours reached the head of the lake ; that, feeble as he was, he set off for Jericho, and in the meantime the unhappy Costigan was found by the Arabs on the shore a dying man."

The rest of the narrative I give in the wording of Miss Nicolayson's paper :—

"Overcome with heat and thirst and hunger, and tormented with the effects of the dreadfully salt and corrosive water of the Dead Sea, which made their skin blister all over—they having imprudently poured water upon their clothes, to procure a little cooling, which only served to make the fever rage within : having spent a night and the greater part of a day in this state on the northern shore, the servant at last made an effort to reach Jericho in order that he might send water and a horse to Mr. Costigan. More than seven times he fainted by the way, and after a fruitless search for water—by turning out of the way to the ruins of an old tower—he at last reached Jericho in a state of absolute exhaustion. Here he found a person belonging to the Governor of Jerusalem, who immediately sent two soldiers on horseback with water to Mr. Costigan, his own horse for himself, and a camel for the boat.

"Notwithstanding the continual return of the fever Mr. Costigan had just strength enough to ride his horse to Jericho, where he was kindly received into the hovel of one of the Arab inhabitants, and very assiduously attended to by the owner's mother. This was on Wednesday, the 2nd of September, 1835. In the evening he sent his servant to Jerusalem with the sails and oars of the boat and the other things, intending himself to start about midnight, hoping that the fever would have left him.

"He ordered his servant to go to the Governor of Jerusalem and request a camel to be sent to his master, which he was to prepare with mattresses and cushions so as to admit of his lying should he not be able to ride his horse. The servant, however, seems quite to have forgotten his master's orders, as he never sent the camel.

"On Thursday afternoon a messenger mounted on Mr. Costigan's own horse came with a note to Mr. Nicolayson requesting medicine. The following is a copy :—

"My Dear Sir,

'For God's sake send me some medicine, and emetic above all things. I cannot rise from my bed, and if I pass two such nights as the last without aid or medicine you'll have to do something else for me.

'Yours,

'C. C.'

"As there was no physician in Jerusalem Mr. Nicolayson thought it better to go to him himself, and try to bring him up; and accordingly started for Jericho in less than two hours. He did not at the time think of taking a camel with him, and only afterwards learned that Mr. Costigan had directed his servant to bring one down. The night journey was not made without much apprehension; however, the party arrived safely at Jericho on Friday morning at two o'clock.

"They found Mr. Costigan lying out under the open heaven, preferring this to the miserable hovel in which he found shelter during the heat of the day. He had had a very severe paroxysm of fever in the evening and during the night, and it had just left him in a state of extreme exhaustion. Soon after dawn the heat became so excessive that they were obliged to take shelter in the hovel.

"The whole day was spent in contriving how to convey Mr. Costigan to Jerusalem in the most easy manner. So long as he was free from fever he thought that with the assistance of one riding behind him on the same horse against whom he could lean, and one walking on each side to hold and steady him, he should be able to make his way: and three men from Siloam who were going towards Jerusalem were accordingly hired for the purpose.

"But when about four o'clock the fever returned, this became impossible, and the sheikh of the village was sent for at Mr. Costigan's request and desired to find eight men and some poles of which to make a kind of litter. The sheikh came: Mr. Nicolayson first reasoned with, then entreated him, and made all sorts of promises, but could get no other answer than that it was impossible to find either the one or the other. Mr. Nicolayson then threatened him with the vengeance of the Governor of Jerusalem, and told him that as sheikh of the village he would be held responsible for all the consequences that might result from his neglect of duty in this case. This seemed to have some effect, and he began to look about him, and to consult some of the lazy Arabs who were sauntering about smoking their pipes or talking their talk, doing absolutely nothing. But neither threats nor promises could induce them to stir, though Mr. Nicolayson engaged to pay them three times over what the Governor of Jerusalem should fix as their wages.

"The sheikh then promised to find some others when the rest of the villagers should return from the fields after sunset, and thus he left it.

"It was now necessary to try what could be done with those around to induce them to procure the necessary poles, but no answer could be got but *ma fish* 'there are none.' Till Mr. Nicolayson started himself to examine, first a pile of wood where nothing could be found that would answer, and next the shelters against the sun which were attached to the huts, where Mr. Nicolayson pulled out several pieces in order to choose the best, and among the rest the beam of an old plough, promising to pay double price for all. When the Arabs saw this they were ashamed, and

at length a few began to bestir themselves and soon brought together quite a heap of pieces of wood. They now wanted ropes, and these the host furnished, and they began to tie the poles together as best they could. In the meantime evening was coming on, and no men appeared. The sheikh was again sent for. The promises and threatenings were renewed, as also his answers. The men would not obey him. They said they could not carry Mr. Costigan—all this time poor Mr. Costigan was suffering from the fever: the heat was dreadful, although a tremendous south-east wind blew and whirled the sands of the plain about in all directions. This, though evening had come on, rendered it impracticable to bring him out into the open air, however much he desired it, for the sand would have suffocated him.

"Meanwhile the three men from Siloam who had been at first engaged had left, and no others appeared to take their place.

"The mother of the host was most solicitous in her attendance on the sufferer, and showed the kindest feelings. She sat, when not engaged in preparing something for him or attending to her domestic affairs, rubbing his hands or fanning him with the long sleeves of her blue gown. And, indeed, throughout, the women showed a high degree of that kind, tender feeling of which the men seemed so destitute.

"It was now evening. No adequate number of men appeared. They would not listen to the proposal of carrying him—and no wonder, for they are in the constant habit of delegating all that is toilsome to their women; and most certainly had it been a short distance in the neighbourhood there would have been more women ready to undertake the task than were wanted, the men following smoking their pipes and gazing at the sight.

"At last a wise old woman suggested a plan that would require only three men to attend Mr. Costigan. This was to fill two large bags with chopped straw, and tie them one on each side of the broad pack-saddle, so as to form a hollow on the back of the horse. On this was spread a large fur cloak, and a couple of cushions were fixed on the neck of the horse for Mr. Costigan's head to rest upon.

"About nine o'clock in the evening, when the fever had abated, the party started in this manner, Mr. Costigan reclining on the horse, two men supporting his legs, and another guiding the animal.

"The evening being rather cool, Mr. Costigan felt strength sufficient to ride up the first very steep ascent with the assistance of the men, but on reaching the summit felt so exhausted that they were obliged to rest half an hour: and it was altogether a long, tedious, and painful night's journey to Jerusalem, it being often necessary to stop and adjust the sacks of straw.

"At length, after much difficulty, Jerusalem was safely reached at eight o'clock A.M. on Saturday, the 5th of September, and Mr. Nicolayson had the pleasure of seeing his sick friend comfortably settled in bed in

the Casa Nuova. The physician of H.E. Sherif Pasha (a European) was in attendance, and Mr. Whiting and Mr. Nicolayson sat up at night and remained as much as possible during the day. Throughout the following day (Sunday) Mr. Costigan was free from fever, and he appeared so much better that all hoped the violence of the disease was broken, and that he would recover, yet he never believed it himself, but always said : 'No, I know better.' Towards evening the hopes of his recovery were much weakened by the return of the fever, the doctor having declared that should it return there was no hope of his standing it.

"Before midnight the attack became very severe. Up to this time Mr. Costigan had continued to have the full use of his senses. For the last two hours he ceased to speak, and breathed with great difficulty. All that could now be done was to moisten his lips occasionally with a little lemonade, and at about three o'clock on Monday morning, 7th September, 1835, Mr. Costigan peaceably breathed his last, without a struggle or a groan, and was buried the same day in the burial-ground belonging to the Latin Convent, attended by Mr. Whiting, Mr. Nicolayson, and the monks of the convent—the deceased having been a Roman Catholic.

"As no notes were found among his papers, nothing can be known of the results of the expedition."

The gravestone of Mr. Costigan is still to be seen in the Franciscan Cemetery, but when first rediscovered it was lying upside down. It no longer marks the site of the grave, which is forgotten.

MOLYNEUX—1847.

Just nine years after the sad and tragic occurrences just narrated, a second and somewhat more successful expedition over the same route was made by Lieut. Molyneux of H.M.S. "Spartan." This frigate was then lying at Beirût, and Lieut. Molyneux obtained permission to take the ship's dingey with three able seamen, who had had previous experience of exploration in Australia, and a full supply of nautical instruments. They landed at the Bay of 'Akka and their boat was conveyed by camels to Tiberias and there launched. From the Lake of Tiberias the party, now augmented by two natives who had joined the naval party at Tiberias, started down the Jordan on August 23rd, 1847; at, be it noticed, the very same unfortunate season which had been selected by Costigan.

From the first their progress was one of great difficulty. The water was at its lowest and, after the first mile from the lake, for seven hours they "scarcely ever had sufficient water to swim a boat

for a hundred yards together." On the 26th they were obliged to give up navigation and carry the boat on camels as far as the *Jisr el-Mujāmi'a*: thence Molyneux rode on the bank, directing the seamen and their native assistants how to steer. In the tortuous windings of the river it necessarily happened that on many occasions he lost sight of the boat altogether. While progressing under these circumstances, the whole party was simultaneously attacked on the 29th at a point a little beyond where the *Zerka* (Jabbok) joins the Jordan. Molyneux warned off his attackers with threats, and proceeded to the evening rendezvous in ignorance of the fate which had overtaken his companions. After waiting long in vain for the boat, the dragoman was sent back and found it lying in the river empty, and on the shore near at hand lay the guide from Tiberias, stripped naked. The sailors had entirely disappeared. The guide narrated that the boat had, at a certain bend in the river, been surrounded by about fifty Arabs firing muskets and throwing stones; that one of the English sailors, having levelled his gun to fire, was at that moment struck on the forehead and fell into the water. In the confusion that ensued the whole party of Arabs made a united onslaught, seized the party and, having carried them into the thicket, stripped them of all their possessions.

After prolonged search and repeated signalling with a railway whistle, all in vain, Molyneux decided to make his way southward. The boat which had now been brought far enough down the river for easy navigation, he directed should be rowed down by native guides. He himself proceeded through thickets of tangled reeds and thorns direct to Jericho, arriving with the baggage in the early morning. Here, having piled up his luggage and nautical instruments in a little square tower and hoisted a blue ensign as signal to the missing men, he rested for a couple of hours, the first time for three days and nights. When he heard of the safe arrival of the boat on the lower reaches of the Jordan, he went up to Jerusalem to obtain help. As he approached Bethany he met H.B.M.'s consul, Mr. Finn, coming, with some Bashi Bazuks, to his assistance. Mr. Finn had started expecting to be able to meet the exploring party half way up the Jordan Valley and was greatly dismayed on learning the lieutenant's disastrous story. I continue the narrative in Mr. Finn's own words:—

"We agreed to return to the city to procure more Bashi Bazuks from the Pasha; and after a night's rest to march towards the Jordan in the

morning. I sent on my tent to Jericho and galloped back; entered the gate of St. Stephen, requesting the guard to admit some Englishmen coming behind me (it being just sunset and the season of Ramadan, when the gates are shut more strictly to the time of sunset), arrived at the Seraglio just as the Pasha and Kadi were sitting down to dine after the day's fast: related the history: concerted for writing immediately to Nâblus and Damascus: and the Pasha promised ten Bashi Bazuks to attend us in the morning.

"Wednesday, 1st September.—Lieut. Molyneux and I met the cavalry at the Church of Sitti Miriam. They were dismounted in romantic groups and fantastic costumes; but on our approach were soon in marching order, to the tapping of their two pairs of tiny kettle-drums, one of the performers holding his horse's reins in his mouth while beating with his bits of leather strap.

"They were commanded by a Yüz-bashi, or commander of one hundred, who was a Bosnian named Mustafa Agha. The horse on which he rode had a fine saddle and saddle-cloth of bright scarlet with scarlet fringe; the creature's head and neck were adorned with strings of small silver ornaments and coins and silver chains, besides a large turquoise hanging on the nose. His best horse, equally well accoutred, was led before him by a mounted groom.

"As we passed through Bethany the houses re-echoed the thick-beating notes of the kettle-drums, and as we rested for a few minutes at the *Haud*, some Muslims who were there set themselves instantly to their prayer attitudes.

"Over the thirsty wilderness country, sprinkled by a few *nebk*-trees, and past *Khatrân*. Partridges seen by the roadside as large as English pheasants, of which the dragoman shot one.

"Having all effected the descent to the plain, I rode on first, and saw our British flag flying over the tower of Jericho, attached to a long Arab spear crowned by black ostrich feathers. Near this, my tent was pitched, but no intelligence had been received concerning the sailors.

"When the military party came up the motley troop formed in line to salute their Agha—holding the muskets perpendicular in the left hand, with the right they each made the Oriental salaam.

"After a few minutes we formed a committee round the tank for examination of the guide and dragoman. The result was that we determined to march as soon as the moon should rise towards the place of the disaster in search of the seamen.

"Molyneux and I returned to my tent, where we lay down for a short sleep: thermometer at 97° Fahrenheit.

"Soon afterwards a horse's tramp was heard which proved to be that of a kawass of Dr. Schultz, the Prussian consul, who, with his cousin Mr. Weber, had come from Jerusalem to investigate a particular spot in the neighbourhood. They offered to assist us in our object, but on

learning that we were to start so soon, were afraid that their tired horses were not capable of allowing them to do so. At one o'clock the moon rose over the Moab mountains The drums beat their signal and we mounted We proceeded due north, Molyneux occasionally shouting or using his powerful signal whistle, the signal which his men had been accustomed to obey. Passing the *Wady 'Abd el-Kader* on our left (at the opening of which is a very pretty little Muslim wely, or saint's tomb, surrounded by gardens), at about an hour after sunrise we perceived before us the smoke of kali-burning, an occupation not uncommon in the hot season of the year upon the wide plain, by scattered persons or families, for the kali plant is there most abundant and luxuriant, sometimes twenty feet in height. The ashes they carry for sale to Nāblus.

"My kawass and I rode on much ahead of the rest through tangled bushes and dry old channels to the nearest of the three or four fires, and found a girl who, however, was too much frightened to give us any intelligible replies. The soldiers coming up, we rode together to the next fire and just perceived two figures of something like human beings making their escape, plunging through a stream of water and climbing up a rock on the other side quite beyond the possibility of our reach on horseback. After long repeated queries, and assurances that no harm would be done them one condescended to reply, but no information could be gained that could be of any use.

"We were now so far advanced up the plain as to be approaching the Zerka or Jabbok : but the Bashi Bazuks were grumbling at proceeding on so fruitless an expedition.

"Lieut. Molyneux also became the more convinced as we went on that the men must have made their way westwards, over the hills towards the Mediterranean, as they were well aware that the sea-coast was parallel with the Jordan ; and he was willing to return to Jericho in order to pursue his investigation of the Dead Sea.

"So we dismounted and rested for about ten minutes, each man in the shadow of his own horse—no other shade existing except perhaps at some distance too great to justify the search after it.

"During the return . . . our advanced people caught sight of three Arabs and pursued them : one of them (a wretched-looking old man with a small bundle on his shoulder) was overtaken : the others plunged into a marshy brake of wild sugar-cane and would not show themselves. We did all we could to reassure the frightened captive, explaining our real object and promising him *bakhshish* if he would aid in recovering the lost men. It was evident that he knew nothing of any service to us.

"Further on I found in one place no less than five plants of the *Asclepias gigantea* . . . all of them higher than my head while on horseback. This was about an hour north of Jericho. In the distant prospect were numerous fires of kali burning, and little whirlwind columns of sand twirling upwards into the air, travelling slowly and then falling. At

one time seven in sight, at another four, etc. We had no wind near us : the reflection of heat from the ground very great, and my kawass with his face and eyes scorched and swelled, although protecting himself with a handkerchief as much as possible. We arrived at our tent exactly twelve hours after leaving it, and must have ridden in the interval above fifty miles without rest worth mentioning, without food or drink. Our night was hotter than the one preceding it.

"The Agha and his troop went into the tower, and all the women of the wretched village went to its roof, where was a flickering beacon-fire, to greet him with chorus-singing : a strange scene amid the red light, waving their arms, some clapping, some singing, and others performing the usual, nay, indispensable part of Arab chorus, viz., powerful screams between every few lines ; thus :—

' Mustafa Agha! Mustafa Agha!
What riches has— what houses has—
What horses has—what honours has—
Mustafa Agha! Mustafa Agha!
El-el-el-el-el-el,' etc.

"The great man then descended to our tent to arrange for the morrow's proceedings : but he was still followed by the women, performing a singing dance, with almost frantic gestures, their leader beating time with her miserable chibouque pipe : little girls joining in the *fantasia* screaming—

' I am a young virgin just arrived,
El-el-el-el-el,' etc.

or thus—

' Now we have leave to build more houses,
The order is come from Aleppo,
Through Mustafa Agha! Mustafa Agha!'

"These ladies are noted for being the dirtiest in all Palestine, and perhaps the ugliest. Their dress is entirely blue. At last they were so kind as to leave us, and we lay down to sleep, first killing two very large spiders, perhaps tarantulas. Small white scorpions were not rare, and the sand flies would have annoyed us at any other time. My only bed was a piece of matting, no covering. The pillow was a bag of rice. Pistols lay at my right hand, two guns at my left ; and the kawass sleeping just outside, covered by his cloak.

"*Friday, 3rd* . . . After breakfast we all set off for the Dead Sea, the boat having been ordered to pass out of the river at the junction with the lake The boat was brought round clear out of the river to where Lieut. Molyneux had a tent pitched on the beach, which is strewn . . . with bleached drift-timber Nautical instruments were brought out, leads and lines examined, while the grooms stripped and led their horses

into the bituminous lake, and fires were lighted behind the tent for cooking.

"The Agha sat smoking his chibouque in the tent door open to the water (thermometer 94° Fahrenheit with breeze and shade) occasionally peering through my telescope at a green patch of *durra* cultivation on the Moab Mountains. We formed motley groups from the combined party of Englishmen, Negroes, Arabs, Egyptians, Arnaouts, besides the fellah guide from near Tiberias, who having been stripped by the Arabs was now arrayed in a blue guernsey frock, blue sailor's trousers too short for his absolute comfort: he had on a blue striped turban, and he also sat like others contentedly 'drinking smoke'

"Molyneux sat down to writing up his journal (or rather copying out the rough notes), which rough notes he was to forward by my means to the ship at Jaffa. Meanwhile the Agha and I got into the boat, with a Maltese servant, and I had the unprecedented honour of taking the stroke oar in launching a British man-of-war's dingey upon [the Dead Sea]. In a short time, as the sun was falling low, we landed, and I bade farewell to our noble friend, leaving with him two Bashi Bazuks to guard his tent, and for his only assistance in the navigation his dragoman and the Maltese whom he had brought from Jerusalem—a poor creature who hardly knew one end of an oar from the other.

"There was a strong misty steam upon the water concealing distant objects, well according with the uncertainty always connected with the place, and with the approaching events.

"All but those above-mentioned retired to Jericho in order to proceed next morning (Saturday) to Jerusalem, my intention being to return after a Sunday's rest. As the sun went down the company of Bashi Bazuks separated among the sunken labyrinths of sandiness; six out of the fifteen took a different direction from us. We halted at the ruined convent of 'Ain Hajlah by starlight to fire signals and beat kettle-drums, all in vain. Soon resumed the march in single file, pattering the drums, all the way to Jericho, the Agha leading the way up and down the precipices.

"*Saturday*.—Arrived in the afternoon at Jerusalem

"*Sunday*.—Intelligence arrived that the sailors had been found at Tiberias, having made their way thither as being the last town they had left. They had wandered about for a day in search of their officer, and on the second day afterwards arrived utterly naked, two of the three carrying the wounded man. They had fed on berries, etc., as well as they could, had drank nothing from fear of approaching the river, and had travelled mostly by the late moonlight of nights.

"The Pasha being asleep, as well as the colonel of the garrison (it being still Ramadan), I could get no horseman to carry this intelligence to the Dead Sea. At length I went myself to the Seraglio, and had the Pasha awakened. He refused to grant a horseman, or do any more on our

behalf. So I sent off my kawass all alone with a letter to inform Lieut. Molyneux of the news. In the evening a fourth letter on the subject arrived, namely from Mr. Cohen who was at Tiberias.

Monday.—At break of day I was called up by two officers of the ‘Spartan,’ who had left the ship at Jaffa, being sent on to meet and cheer up poor Molyneux. About noon, I started with them and their dragoman, without kawass or guard from the authorities. We shaped our course towards the Dead Sea, but as I turned aside to the tower of Jericho to get a blanket, etc., from my stores there, there was the dingey with her spars all neatly lashed, and the two camels kneeling alongside: there was his green tent and there was Molyneux himself. . . . The meeting of the brother officers was most affecting, with much to ask and much to tell.

“Molyneux had been two nights and a day and a half upon the water, sometimes in rough weather, and thermometer-sometimes 130° Fahrenheit, in an atmosphere of steam, producing drowsiness and depression of spirits. The party had become much browner since I had left them on Friday night, and were overwhelmed with fatigue. . . .

Tuesday, 7th.—Early on the move. . . . we all started towards Jerusalem. . . . The whole party stayed for repose and arrangement of business till Friday, 10th, when they left Jerusalem shortly before the guns announced the close of Ramadan. They proceeded by the road to Lydd, as the best for conveyance of the boat. I was informed afterwards of their safe arrival at Jaffa, and of the unbounded joy of the ‘Spartan’s’ crew—the men sobbing in tears, and shouting at the sight of their beloved officers beside them: skipping round the dingey and vowing she should never be washed from the slime of the Dead Sea.

“The three seamen of the expedition, having been forwarded to Beirut, were left there for rest and medical treatment.

“But the most melancholy tale remains to be added. Lieut. Molyneux had suffered greatly in mind and body ever since leaving Tiberias; physically, of course, during the examination of the Dead Sea. About the last words that I heard from him were: ‘Yes, I am doing pretty well now, no fever yet, but when I get on board and the excitement is over, then I shall catch it.’ He was exceedingly scorched, restless, and his eyes greatly inflamed. It is not much to be wondered at that in a few days after our parting he fell a victim to a fever, the virulence of which baffled all the medical skill that could be found in Beirut or summoned from Damascus. We, as well as his more intimate friends, felt deeply such a termination of so short an expedition.

“The naval service sustained no small loss in a young man of first-rate mathematical science, of herculean strength, and great skill in the use of fire-arms. His other naval merits are better known to his brother officers in the service than to us: but I shall not soon forget his amiable manners and his conversation, of a steady, unpretending, religious tone.

"It may be enquired why, with such apparently inadequate means, so formidable a task should have been undertaken: but it was precisely because the display was not great that he expected to succeed better than with an expensive parade, to attract attention and invite a coalition of Arab tribes to impede him. He felt great confidence in his personal strength, in his conscious force of mind, in the faithfulness of his three fine men (two of whom had been previously engaged in explorations in Australia), in the soundness of his boat, and in the excellence of his nautical instruments.

"By means of a native Protestant teacher travelling on the eastern side of the Jordan (who, on hearing of the disaster, hastened to represent to the plunderers the danger of injuring the English), the articles stolen have been mostly restored to the owners. They were of no great value, because the scientific instruments, the food, and the tent were mounted on camels and proceeding with the officers in advance of the main attack.

"As it is my object merely to state circumstances of my own personal presence in connexion with this expedition, I have only to add that I have recently found in the visitor's book at Tiberias the following entry:—

"September the 3.

'We three Seamen belongen to her M.S. Spartan was received with kindness at this house, we ware watout food or Ramant 3 dayes before we came hear.

'And the Landlord supplyd us with Bouth, tharfore we recomend this house to travelears.

'(Signed)

'Ian Grant.

'John Lescomb.

'George Winter.'"

LYNCH—1848.

These two tragic pioneer attempts paved the way for the great American expedition of 1848. The first failures had been due to insufficient preparation, want of a guard against those rapacious and, at that time, dangerous marauders, the Bedouin, and perhaps most of all the selection (in ignorance of the climate) of the worst season of the year, when the Dead Sea valley is a veritable furnace and the Jordan reduced to its lowest level. All these mistakes were guarded against in the new attempt.

Lieut. Lynch's expedition landed at 'Akka, March 31, 1848, from the American storeship "Supply." The staff consisted of Lieutenants Lynch (in command) and J. B. Dale, Midshipman R. Aulick, Dr. Anderson, Mr. Francis Lynch, a botanist, and ten able

seamen, one of whom was a trained mechanic. Soon after landing, the party put themselves under the protection of the most powerful Bedouin chief of the day, 'Arkely Agha, a man who in all the district had more power and authority than the whole Turkish administration. He and his followers protected the expedition from first to last. With this party were carried two specially constructed boats: one a copper boat, named the "Fanny Mason," the other an iron boat, the "Fanny Skinner." At Tiberias a small wooden boat, called "Uncle Sam," was added to the flotilla; this, however, came to grief in the rapids of the Jordan soon after starting.

On April 10th the imposing procession, three boats by water and a party of no less than thirty horsemen along the banks, started from the outlet of the Jordan. What a contrast to poor Costigan and his solitary Maltese! Lynch himself took charge of one boat and Midshipman Aulick took charge of a second, while Lieut. Dale commanded the land forces. After great difficulties and through indefatigable perseverance, the metal boats traversed the numerous cataracts, rapids, and waterfalls, and finally, on April 19, safely reached the Dead Sea, having descended about two hundred miles of river.

The party then navigated the Dead Sea in all parts from this date until May 9. Its shores were surveyed, its depths sounded, and temperatures taken. Careful geological, botanical, and meteorological observations were made. The party experienced the vicissitudes of storm and calm, and especially were oppressed by the sweltering heat. But all manfully stuck to their posts. After quitting the region, most of the party suffered from fever. Later Lieut. Dale, on July 24, succumbed in the Lebanon to the privations he had here undergone.

One may safely say that more knowledge of the Dead Sea was acquired by this one expedition of Lieut. Lynch than had been gained by the previous ventures. On the foundations then laid all our subsequent knowledge is built. Many have come since to add information whose researches are fully accessible to all. The names of de Saulcy, Rob-Roy Macgregor, Tristram, Lartet, and the Duke of Luynes, and Hull, of the Palestine Exploration Fund, must ever be remembered in connection with the exploration of the Jordan Valley in the latter half of the nineteenth century, as Costigan, Molyneux, and Lynch are to be remembered for their work in the earlier years.

GLEANINGS FROM THE MINUTE-BOOKS OF THE
JERUSALEM LITERARY SOCIETY.

By PROF. R. A. STEWART MACALISTER, M.A., F.S.A.

(Continued from Q.S., April, 1910, p. 126.)

XXV.

AT the Meeting of 16th January, 1851, J. FINN, Esq., read a paper on "The Samaritans in 1850."

Being at Nāblus in October last, and having to spend a few days there, I was naturally desirous of seeing and conversing with the remnant of the Samaritan sect

The first person belonging to them with whom I came in contact was 'Abd esh-Shellaby, commonly called 'Abd es-Samari, the trustee and manager of their temporal concerns. He is employed as secretary to the Governor of the city, and, in presence of several respectable Muslims, he declared to us that his people had been recognized as the true children of Israel by Muhammad, who had given them a firman signed by ink impressions of his fingers. This personage is very aged, with a snow-white pale face and brilliant eyes—very polite: but, from the effect of ages of oppression on his people, their politeness and cleverness border on sycophancy. Like the rest, he wears the crimson turban, except upon Sabbaths and festival days, when they all wear white.

The next morning being the Israelitish sabbath, we accompanied some Muslims and some Christian friends to the service in the Samaritan synagogue. We were received at the door by 'Abd es-Samari and two others, completely arrayed in white, and barefooted. Taking off our shoes we entered, and found all the congregation within the little building similarly dressed in white, and barefoot.

The old priest Selāmeḥ, the celebrated correspondent of De Sacy, leaning forward upon a staff, stood in the midst There were about twenty men present and no women.

One portion of the place was veiled off by a curtain of yellow silk, which they told us had been embroidered by Selāmeḥ's grandmother; and another part had shelves with white robes, rolled up, laid upon them The people behaved with obsequiousness, which our Muslim companions returned by insolence. One set himself to reciting the *Faṭḥah*, then got up and peeped behind the curtain, which brought out Amram, who had been reading there by lamplight. Amram is the acting priest, son of Selāmeḥ—the latter, from his great age, has almost ceased to officiate. But, at our request, he read for us a short passage of the law . . . and then the Ten Commandments. Observing the congregation rise, I informed them that, in our assemblies we *kneel* as the priest reads the Ten Commandments. They replied that they preferred standing.

The ancient manuscript being called for, they produced it. While all were admiring it for its extreme antiquity, I suggested privately that that was not the true manuscript said to be written by Abishua, the great-grandson of Aaron. With a squeeze of the hand Amram whispered to me: "At another time." This MS. is wrapped in a cloth of crimson satin, embroidered with Samaritan writing in gold thread. It is kept in a case of thin brass embossed with Samaritan writing. This is now much broken, and they told us that one Yusif Pasha had despoiled it of great riches in jewels, having bastinadoed the priest to make him surrender them. The brass case is enveloped in a covering of green silk, embroidered with gold Samaritan writing.

Thence we retired to the house of 'Abd es-Samari for general conversation, where the dwelling, as well as the people, were specimens of excessive cleanliness so rare in the East.

On the next day we visited the synagogue without a large train, and passing through dark lanes, in which great and ancient stones were occasionally visible, our Muslim guide took us into a kind of mosque in a garden, where a lamp was burning. This he called the "Station of our father Jacob," and said it was visited by pilgrims of all religions. From this place we could hear the loud chanting of the Samaritans in their synagogue. Proceeding thither and entering without shoes, we found the priest Amram in the midst of the congregation, shouting with them in extreme vociferation. He

was holding above his head the Roll of the Law, and this one, they assured us, was the very copy written by the hand of Abishua. As they invited us to approach and examine it, we found it a fairer work of calligraphy than the one shown us the day before, but with a very ancient appearance. This MS., when not opened, is clothed in green satin and gold-embroidered with writing; its brass case resembles the other, but the outside wrapper is of crimson satin embroidered with gold writing.¹

After some time all the old men, in rotation, went up and kissed the covers of the MS., then touched with their fingers the place where they had kissed and stroked their fingers over the face and beard

A chair with a reclining back was then brought forward to rest the roll upon, and then the people were at liberty to sit for the rest of the service. I observed that while standing, at every fresh paragraph of what they were reciting the whole congregation stroked with their right hand their faces and beards.

‘Abd es-Samari requested the priest Salameh to bring us another MS. of the law for inspection. The people all rose and stroked their beards as it passed. This was said to be 900 years old. It is kept in sundry white linen wrappers within a box among cedar shavings.

There appeared to be very little of the peculiar solemnity among them which we consider necessary for an hour of divine worship. The prayers were continued, but a good deal of mere gossip was going on at the same time, very like to the proceedings of a Jewish synagogue.

That day was the eighth day of the Feast of Tabernacles, and I remarked near the Veil a bunch of leaves of fruit trees, etc., resembling those placed by the Jews in their tabernacle

One peculiarity is too striking to be overlooked among this sect, namely, their family resemblance—all pale, with regular outline of countenance, and gentle manners They represented themselves as in a very abject state, very poor, and subjected to insults. “Though I am Secretary to Suliman Bek, the Governor,” said ‘Abd es-Samari, “any child of the Muslims may beat me in the streets”

At my request they brought out the Pentateuch volume of

¹ There is apparently some confusion in the two descriptions, which are identical.—R.A.S.M.

Walton's Polyglot It was brought wrapped in a linen cloth, but the man who had been sent to fetch it at first excused himself as having no lawful shoes. This was explained to allude to the rule that for only proceeding towards sacred objects the shoes must be made of skins of the lambs sacrificed at Passover.

This led to an enquiry concerning their sacrifices on Mount Gerizim. They replied that for fifty years before the Egyptian invasion they had been obliged to sacrifice within their houses, but the necessity had arisen from the conduct of the wild peasantry and fanatic townspeople, not from hindrance on the part of the Governors. Under the Egyptians, with liberal principles and hard-handed power they again performed their sacrifices on the mountain

They will not disbelieve that their people are numerous in other countries, as England, France, and India, and pertinaciously declare themselves to be the true Israelites, regarding the Jews as a species of dissenters who at some time or other separated themselves from the parent stock, and invented new religious books, such as Psalms and Prophecies. Their priests are of course considered as lineal descendants of Aaron. Amram's only son was killed a few years ago by the falling of a house during a tumult of the Muslims, but Amram's younger brother has sons.

Mount Gerizim is regarded as the true site of the Sacrifice of Isaac, and therefore the true place of worship, until Solomon took it into his head to build a temple and a palace, and call his Jebusite city Jerusalem. They acknowledge no books as of divine inspiration but the five books of Moses and assert their Samaritan writing to be the true Hebrew character, in which they believe numerous copies of the law will yet be found among the foundations of Solomon's temple They argued from Deut. xxxiii, 4, that they are the true children of Israel where the word *kēhillath* (קהלת) means (they said) "a small congregation"

"Are you friends with the Jews?" "Yes," said one, hesitatingly, "No," said another at the farthest end of the room, "we are friends in tongue only; they hate us, and we hate them."

A few days afterwards I was discoursing with some of the most learned Jews in Palestine, by the margin of Lake Gennesaret. One of these had often argued with the Samaritans, and was able to read their books. He spoke with some respect of Amram and 'Abd

es-Samari as clever antagonists he ridiculed their gestures and peculiar pronunciation in reading the law, as also the excessive washings and purifications which they observe

Before leaving Nāblus we ascended to the summit of Gerizim . . . on the road westward of the city. Soon came to *Ras el-'Ain*, whence all the profusion of water within the town is said to be derived. There are some fine old stones remaining about the fountain, at the commencement of the canal. Near this is the Samaritan burial-ground, without tombs or stones to mark the resting-places of the dead, nor even piles of earth over graves. As usual in this country the cemetery is not bounded by a wall. We were at the Muslim *wely* called *Sheikh Ghānem* on the extreme summit in forty-eight minutes I was not prepared to find such extensive remains of buildings. There must have been formerly a good city there with noble edifices.

The place of Samaritan sacrifice at Passover is not a pavement, as described by some travellers, but a common surface of rock, such as is used in this country for a threshing-floor, and cracked in various directions, sloping towards a low cavern at one corner of it. Into that hole the Samaritans pretend that the priests used in ancient times to enter as the Most Holy Place (so our guides told us). But this locality is not used for sacrifice in modern times.

One of our attendants was present at the sacrifice this year, and described to us the men standing around the victim all arrayed in white, with their loins girded, staves in their hands, reading very fast indeed in their books, and eating the roasted lamb so fast that they snatched pieces out of each other's hands.

I remarked one piece of massive pavement, nineteen paces long, formed of rough rocks laid side by side, but squared flat on the outside face. This lies just below the western side of the largest of all the building foundations. Dr. Robinson says that his Samaritan guide pointed out these as covering the twelve stones brought out of the Jordan by Joshua

Some bits of Roman pottery and some loose tesserae were picked up among the ruins of this ancient city.

We descended eastwards of the city of Nāblus, by a very steep path, to the *wely* of *Sheikh el-'Amūd*—a small building with a few trees about it

When coming to Jerusalem the Samaritans usually lodge with the Karaite Jews They call their writing *عبري* [Ebri,

Hebrew], and the square character of our Hebrew Bibles عشوری
 ['Ashūri, Assyrian]

XXVI.

At the meeting of 21st February, 1851, E. T. ROGERS, Esq., read a Paper on "Jami'a es-Sittin, near Seilūn."

The ruins bearing the name of Jami'a es-Sittin is situated one-eighth of a mile S.W. of the ruined village of Seilūn. It is an ancient classic temple of about 28 feet square interior measurement, the walls of which are about 4 feet thick. The upper parts of these seem to have fallen inwards together with the roof, for the interior is a mass of hewn stones jumbled together, amongst which are four pillars and three Corinthian capitals. Most probably the fourth capital lies buried in the general heap. The entrance is on the north, and the upper lintel of the door is ornamented with a vase between two garlands in bas-relief. This, with the above-mentioned capitals is the only remnant of ornamental sculpture

It appears that in later times, in order to preserve and support the walls of this monument of antiquity, a buttress of solid sloping masonry has been erected, most probably by the Muslims, who have also given it the name of a mosque. [As there is no *mihrab*, and there still exists an ancient mosque close to the village, the author argued that it probably was never actually used as a mosque.]

(To be concluded.)

THE BEDOUIN OF THE SINAITIC PENINSULA.

By W. E. JENNINGS-BRAMLEY.

*(Continued from Q.S., 1910, p. 149.)*XXIV. *From Suez to North of the Gulf of Akaba.*

I LEFT Suez accompanied by Suleyman, a brother of Heddar the Haiwat. We were bound, in the first instance, for Nekhl, and, to pass over new ground, chose the Wady Sudr instead of the Pilgrim Road for our route. To begin with, and as far as the 'Ain Mūssa, our road was that which I travelled on my way back from Mabruk. Soon after leaving the 'Ain Mūssa, we entered the Wady Sudr, and spent the night there, and not far up it. There are hills on either side and the water has cut itself a deep bed—now covered with vegetation. Here I saw the Lassa, a plant bearing a fig-shaped fruit of a bright vermillion colour. It is full of seeds, which have a strong mustard flavour. The fruit itself is not unpleasant in taste. There are many shallow wells, and water is abundant. The next morning we went on up the wady until we reached the spring of Sudr. This is constantly running and forms a large pool at its rise. Its overflow goes down the wady, and the numberless wells are simply its waters soaking into the soil. It boasts of two palms and some fig trees, from the branches of which we disturbed flocks of pigeons, who had come down to drink. I should have mentioned that the waters of the wady are infested by a very small leech, and must be drunk with precaution—the Arabs always passing it through muslin. If one has not been careful enough and a leech slips down, it will go no further than the throat, and the best remedy is a strong gargle of a little *tombak* (tobacco) in water, which at once kills it. Tobacco is also fatal to snakes, but that has been tried by others besides Arabs; but the tombak gargle was certainly not known to

Europeans when Napoleon was in Egypt, for Paton, in his history, speaks of the French army surgeons pulling out the leeches from the soldiers' throats with tweezers.

Arab medicine is not, as a rule, to be trusted. The poor camels have to put up with the most extraordinary remedies. The Arabs firmly believe that all disease is contracted through the nostrils, and some go to the length of having the poor brutes' nostrils sewn up, while others simply tie a cloth across them. In the case of a man, the mouth is a weak spot, for the devil is always ready to jump in, and once there the evil words he makes the man speak are terrible to hear; so it is necessary for a good Arab to be careful that he does not give his arch-enemy a chance of forcing an entrance. For instance, the only tooth-brush they use is a stick cut from the wood of a plant coming from Arabia, and just the length that their fingers, from thumb to little finger, can stretch. One end is opened out till the fibres of the wood form a sort of brush, with which the teeth are rubbed. But it is evident that while this goes on, the lips are parted, and the devil might easily get in, if only he awaits his time; so it behoves a prudent man to be watchful, and he must see that his little finger guards the end of the stick lest the devil perch thereon, while the other three play on it as on a flute, and the thumb sees that no danger approach from beneath.

But, to return to our leeches, they did not get down our throats; the camels swallowed many, but Suleyman assured me they would be none the worse, and we left the spring, travelling the whole morning up the wady, with the high hills of the Jebel Raha on our left, close enough for the formation of the rocks to be distinctly visible. That afternoon we were on the road to Nekhl, and at sunset encamped in a small wady.

We had just unloaded our camels, when we were startled by a sound like that of a horse charging, and past us raced an immense wolf close on a gazelle, that seemed too terror-stricken to run its best. Suleyman thinking the wolf would soon catch it, and that he would then have a chance of securing some of it, joined in the hunt, sword in hand, but, by doubling, the gazelle evaded its pursuer for a time, though, as we watched, the last we saw of the two was the wolf fast gaining on the gazelle. Anyhow, we did not have roast gazelle for supper. By sunrise next day we were crossing the large Wady Sahani, then some open ground—very good going—to the Wady Butum, where we slept. Next morning,

making an early start, we were in Nekhl by 8 a.m., having come over the hill behind which it lies. The only object of interest we had seen on the road were some stone circles before we reached the Wady Butum, and of these I took photographs.

The route from Nekhl to Themed (to the south-east) I need not speak of, as we went by the Pilgrim Road, sleeping on it one night; the next in Themed. We spent most of the next day there, where news was brought me that one of my camels that I had had to leave behind last time with Heddar, too sick for the return journey, had died. This did not affect my movements, as the journey I was now undertaking was best done with a very small party, and Suleyman and I had enough with two camels. We left Themed in the afternoon and slept at the Wady Burges Akaba, having come over the Jebel Risha down a pass into the Pilgrim Road. Next day we followed the Pilgrim Road, with high hills, which are the continuation of the range of Jebel Risha, on our left. As we went along, we were continually crossing, at right angles, the wadies draining these hills. In one place we came to the rock through which Mohammed Ali had a road cut for the pilgrims. It stands right across the pass, with hills on each side. Wherever the rock has been cut smooth, it has been covered by passing pilgrims with their tribe marks. There are two *alāmas* (stone heaps) to which each passing pilgrim or traveller should add a stone. The *alāmas* are intended to act partly as a sign post, but, in some parts of the Libyan desert, there are so many of them that they confuse instead of assisting. On the farther side of this pass, through the rock, we took a more northerly direction, leaving the hills to our right, and slept that night just this side of Jerafi. Soon after sunrise next morning we cut across the Jerafi, and came upon the road from Akaba to Gaza. We did not follow this but took a straight line over undulating ground and small wadies overgrown with rattan. We had been gradually getting on higher and higher ground, but so imperceptibly, that it was a surprise to find ourselves on a plateau with a splendid view of the Wady Araba, still twenty miles off. We could see its farther side—a range of high hills—then the growth in its bed, and nearer to us the hills on the western side. The outline of these hills is magnificent, but they soon disappeared from our sight as we left the plateau and scrambled down into the lower ground. The water from above having torn up the sides, we struggled down into innumerable

small wadies. We went no farther than the foot of the hill or bank we had come down, and chose a large wady for our encampment. It was lucky that there was much to do before settling down for the night, and then, when all was done, I felt too tired for anything but sleep, for Suleyman was not an entertaining companion.

I got a good deal more amusement out of his brother Heddar. Suleyman was a musician, however, and every evening solaced himself with a song, which he accompanied on his *rubāba* (native violin), which went with him everywhere. The Arabs make their own *rubāba*. They have one horsehair string, and the bow is also of horsehair. The songs they sing deal with their exploits—heroic from their point of view—in getting from one place to another in an incredibly short space of time. The speed of a dromedary and the endurance of the rider are the themes. Another instrument we had with us was the *raūb* (reed), a long pipe with flute-like holes. On these the goatherds play incessantly, and have special tunes, which the animals know, for collecting them. Our camels used to come in when we played, but I should say that about that time they were fed, so possibly they might have come in without a tune.

Next morning, an hour after starting, we reached the Deiga Wady, which we followed through a small pass in the hills until we reached the Ogafi, a large, nearly circular valley surrounded by high hills. This valley covers about fifty square miles and the tribe of Haiwat look upon it as their ground, and in good years it is cultivated by them. Suleyman showed me his portion. There were still marks of ploughing but the ground was barren, no rain having fallen there for two years. If the third year is dry there will be a famine in the land. As it is, the poverty of the Bedouin in some parts must be seen to be realised. Food was getting so scarce this summer that camels in the interior were sold for anything they would fetch. One man bought two well-bred *nāga* for £5. Farther in the interior very little money is met with, goods being exchanged, not bought. Heddar, for instance, had no idea what a sovereign was, the only money he knew being the *perīsa*, a coin equal in value to ten piastres. With rain the Ogafi will produce a good crop, and being surrounded by hills, it profits by every drop which runs down their sides into the basin it forms. The climb *up* the hills bordering the Wady Araba was nothing except once at the top, though we were rewarded by a most magnificent and extensive view all along the

wooded Araba, and the grand rock hills on its opposite side. The road down did not look inviting. It would have been impossible to bring the camels up it; as it was, we had trouble enough going down. The two camels were tied to each other *en file*, and we took it in turns, Suleyman and I, to lead them down, the other hanging on to the tail of the hindmost. It took us three hours to descend.

Once at the bottom we hurried on, on our camels to the Ribian well in the wady, meeting one man who asked us where we were bound. We passed a few people collecting the gum from the talch trees; they knock it off with long sticks. We came suddenly upon the wells at a bend of the road, hidden from view by a hill which juts out into the wady. We watered our camels, filled our skins and wandered up the wady until on its side we found a hollow in the hill, where we could encamp and light our fire without much fear of being seen. The next morning we began the ascent on our way back. We started at four in the morning and had only reached the top at nine o'clock. It was so steep that we had to stop continually to breathe the camels. Once in the Ogafi again, we stopped for breakfast, not sorry for a rest. The remainder of that day was occupied in crossing the Ogafi and reaching the Comelet ej-Jerafi. It was that night that Suleyman the taciturn waxed eloquent in praise of the virtues of an iron serpent which I noticed for the first time he wore bent into a hook in his belt. Wearing it, so he assured me, no snake could harm you. It was a charm against them. It was brought to him from Jof, where, he said, many were made. It seemed of interest to me, and at last I got him to let me have it, giving him one of my blankets in exchange. These hooks in the shape of snakes, or otherwise, are used as gun rests. He thoroughly believed in its efficacy. Can this superstition be a far off echo of the story of the brazen serpent, or do both represent the same sort of idea?¹

Apart from the hook for the gun, the Arab carries most of the few things necessary to him in his belt—knife, flint, etc. Then, on two leather straps that cross over his chest, he carries four or more tubes (closed at the lower end) of brass, and as many brass chains as he can afford, or thinks becoming. The tubes contain an exact charge

¹ [The latter view is the more probable; J. G. Frazer, *Golden Bough*, 2nd ed., ii, p. 426 *seq.*, cites parallels for the belief that obnoxious or harmful things may be removed, or their bite cured, by means of images of them—the “hair of the dog that bit you” is a favourite remedy.—*Ed.*]

of gunpowder, and when loading he has only to pour it into the muzzle of his gun. A sword, however, is a much commoner weapon than a gun amongst the Arabs of the East. The hill-people wear long shirts, but they are always white; and the long sleeves are tied together and thrown over the head on to the back of the neck thus forming two pouches, in which they store their valuables. To wear the long cotton drawers such as one sees on some of the natives is considered effeminate among the men of the hills. They often wear their hair long, but tuck it in under the camel-hair skull-cap, which is knitted. Over the cap one or two Kufieh are worn. If two, the inner one is white, the outer coloured. On their feet they wear sandals, which I found—in common with the whole dress—to be extremely comfortable.

Next morning we travelled till twelve o'clock over a pretty flat country, by which time we were approaching the Wady Jerafi across another large wady which ran North. Then came another stretch of flat ground, and easy going, and then the Jerafi itself. Our arrival at the wells was an unpleasant surprise to a Bedouin woman watering her goats. We could see her as we came up, straining every nerve to get her flock watered before we reached the wells, and she certainly succeeded in emptying most of them. Leaving the wells behind us, we went down the wady a little farther before encamping and sleeping that night in the Wady Jerafi, and next morning took as direct a road as possible to the Themed over easy ground. The first night we slept on the Pilgrim Road at the identical spot which we had chosen for our camp on a previous journey, with the low hills of Yehamin on our left. The next morning was so foggy that we could not make an early start, and as we were waiting for it to clear up we saw many Arabs approaching. A party of twenty Hewitat with their women, children, and camels appeared close to us on the road; the women riding the camels went on, but the men, tempted by our fire, came and sat down round it to warm their feet. They asked the usual questions—What we were doing?—Where going? They did not seem to suspect me of being anything but what I described myself, and they asked me questions of the wells they were coming to, whether there was more water in this or in that one, as I knew the road and they did not. Then when the fog had dispersed we both went our ways, they after their women, and we, keeping Jebel Risha on our left, to the point where the Wady Themed joins.

Here we unloaded, and I sent Suleyman to get a goat, as we had had very little food for the last few days, while I sat and watched the baggage. Suleyman, his father Abu Nasser, and the goat appeared in time, and the rest of the evening was spent in getting it ready and cooking it. Abu Nasser in answer to my questions spoke of some ruins north of Tybar in the Wady Amurgian, about one day's ride from where we were, so I arranged with him to take me there next morning. We passed the Wady Themed and then on to Heddar's home, where we found him "at home." There seemed no reason why he should call that spot on earth his home more than any other—except that having made many fires in that one hole it had grown bigger from so doing. There was no sign of a tent—that had been put by for the rainy season, if the blessing of rain would only come! There were no utensils or provisions, or clothes, not even a wife—for she had gone with their flock of twenty goats to look for pasture. An excellent goatherd that wife of his he told me; the pity of it was she bore him no children, and as I looked round I wondered what on earth he wanted children for, leading such a life. Such provisions as he might have, and the tent he kept for bad weather, would be certain to be hidden away in some tomb cut out of the rock and known only to him. The Bedouin all have a *mahsan*, as they call it, store-house or room, in which everything they possess is hidden.

When we came upon Heddar he was alone, warming himself by his fire, chewing the cud of discontent over a business transaction of his that had not turned out as well as he had expected. The desire of his heart had been, as I knew, to get a breech-loading gun, and since he had left me he had met a man who arranged to let him have one for a camel (a one-year male), a goat, and twenty piastres. The bargain was concluded, the exchange made, and now Heddar thought he had paid too much. He had been to the man who was willing enough to take back the gun and return the camel and the twenty piastres, but as for the goat—he had eaten it! There was the difficulty! It did seem a serious difficulty certainly, but Sadi Bey told me later on when I got to Nekhl, that Heddar could insist upon a goat being returned to him, on the bargain being annulled in fact. Like children the Bedouin always covet anything they see that is new to them, and it is difficult to make them understand how useless a breech-loader is to them in the desert where they cannot get the right-sized cartridges, or, indeed, any at all. To

Heddar, Suez, where he had been twice in his life, was the centre of the world and its splendours were things to muse about in the solitude of his "home." Promising to call again on our way back, we went on to see the ruins his father had spoken about.

The way led up a series of wadies not much wider than paths, until we came to the ruins, a square building of dressed stones, in which were two small rooms, which I photographed. Round about were the remains of stone circles. The walls of the building stand about five feet ten inches high. I took some photographs and brought away with me a large stone, now in Cairo, on which were some inscriptions, which look to me as if they had been effaced by the action of time, and then re-engraved with the old marks of some Bedouin shepherd to while away the time.

We slept near the ruins, and were again with Heddar, who wished to kill a sheep in my honour, but I refused, pleading haste as an excuse; and so, giving him and his father a few presents, I left them. By evening we were again in the Themed, where we slept, and from thence we went on to Nekhl, sleeping two nights on the road. Between Themed and our first encampment, I was walking on some way in front of Suleyman and the camels, when I was met by an Arab, who began his conversation with the assertion on his part that, from that time forward, he and I would be brothers. I did not respond warmly, so he went on to explain that he was going to Nekhl to buy some coffee, sugar, and tobacco, and would accompany me on the road. I expressed no particular pleasure at the prospect, and we went on in silence. "I was thinking that Nekhl is a long way to go for coffee, sugar, and tobacco." I agreed, and said that it might be better to do without these commodities. He seemed vexed by my interpretation of his thoughts. "No, that was not it; I was thinking you, perhaps, would give me what I want." But I did not think so at all, and told him that if he had asked right out for what he wanted I might have considered his request, but that now he should have nothing. Thereupon we arrived together at the well, and our relations were somewhat strained. He sat down and watched me watering my camel, no easy job when you have to pull a goatskin full of water five or six times from the bottom of a well twenty or thirty feet deep—without a pulley, of course. He did eventually give me a hand with the last skin, and so I gave him some tobacco and we parted friends.

Suleyman, later on, joined me and we proceeded, sleeping once more in the Themed. Suleyman went in search of some Butum wood for his *rubāḥa*. Next day, instead of taking the Pilgrim Road, we followed the Wady Akāba, which runs through a valley four miles wide, skirted by abrupt hills, until we reached a point where the hills on our left ended abruptly.

We then left the Akāba, taking a straight line to Nekhl. The ground was rising all the time, but we had to go up and down so many wadies, that it was difficult to guess whether we were ascending or descending. Our direction was now south-west towards Nekhl. We slept in a small wady and, early next morning, could see Nekhl distinctly, though it was evening before we arrived there, and the whole of the way was on high ground until the last descent to the place itself.

(To be continued.)

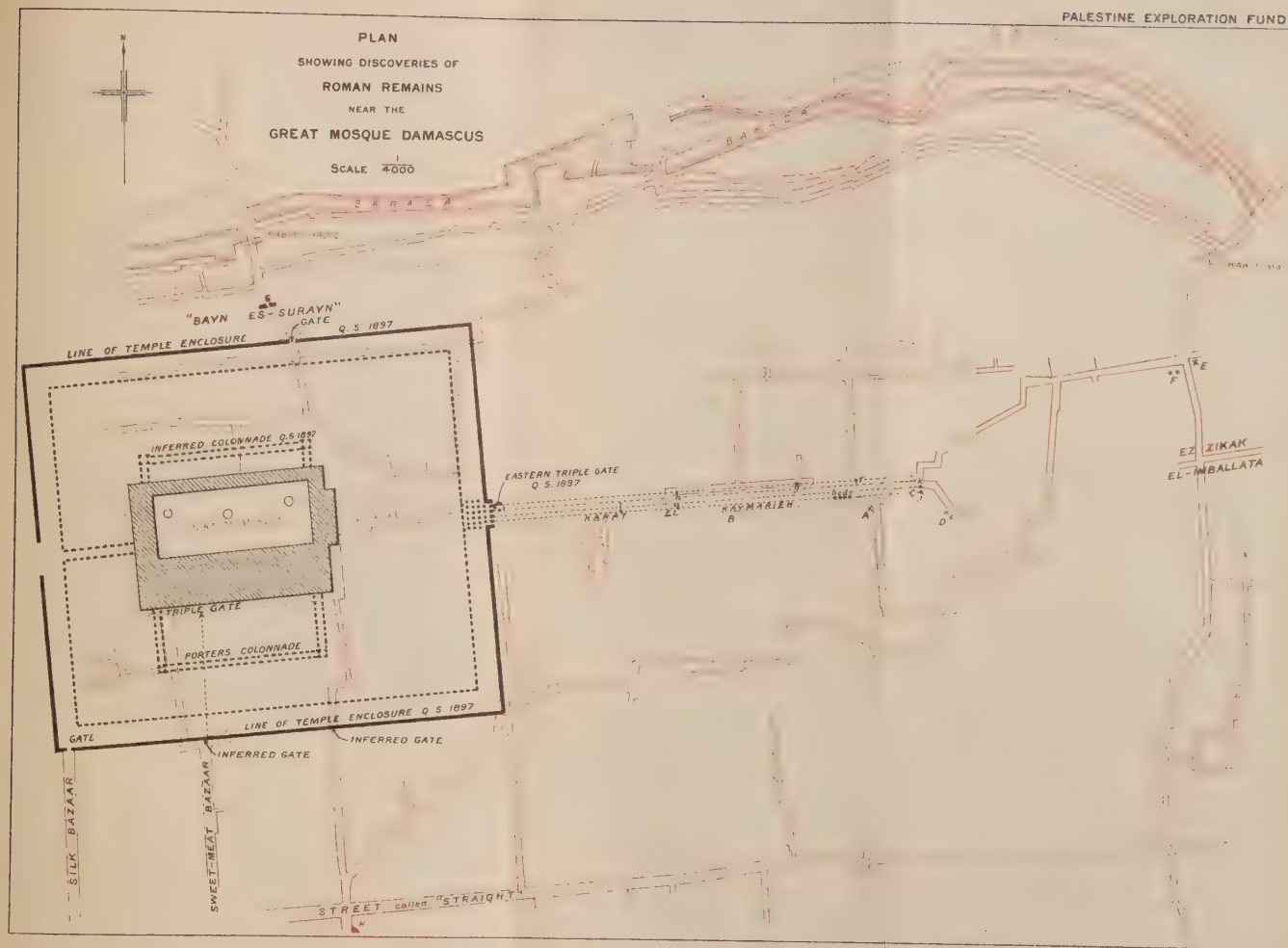
DISCOVERY OF ROMAN REMAINS NEAR THE GREAT MOSQUE AT DAMASCUS.

By THE REV. J. E. HANAUER.

It was towards the end of 1909 that I reported the discovery, and sent the photo of a fragment of a column, bearing an inscription in Greek and relating to the rights of sanctuary in connection, apparently, with the great Church of St. John, the site of which is now occupied by the famous Mosque of the Omayyads at Damascus. The inscription, built in upside-down, was discovered by Italian workmen who had been employed by the Electric Tramways and Lighting Company to dig a hole for the planting of a pole to support wires, at the corner of a house at the eastern end of the Harat el-Kaymariyeh, and at a point marked A, on plan. G. P. Devey, Esq., H.B.M.'s Consul at Damascus, who happened to be with me when a friend came in haste to announce the

PLAN
SHOWING DISCOVERIES OF
ROMAN REMAINS
NEAR THE
GREAT MOSQUE DAMASCUS

SCALE 4000



discovery, kindly accompanied me to the spot, and even left his kawass in order that I should not be molested or hindered whilst taking the photograph. On reaching the place we found that the French Consul had also sent an agent whose wet squeeze, still clinging to the stone, by its whiteness contrasting with the darkness



Fig. 1.—Arch, apparently Roman.

of the pit, helped to make the inscription stand out with greater clearness than would otherwise have been the case, and thus greatly facilitated the taking of the photograph. A copy of the inscription, was, in January, 1910, published in *el-Mashrik*. It is incomplete, the name of the “epis(copus)” it refers to being missing, as well as mention of date, etc.

The discovery, however, greatly interested me, for not only did the owner of the house assert that there were other fragments of columns built into the foundations of the edifice, but I had already noticed whilst walking along the Harat el-Kaymariyeh:—

1. That for about 1,000 feet its axis ran perfectly straight towards the east gate of the outer enclosure of the great Temple

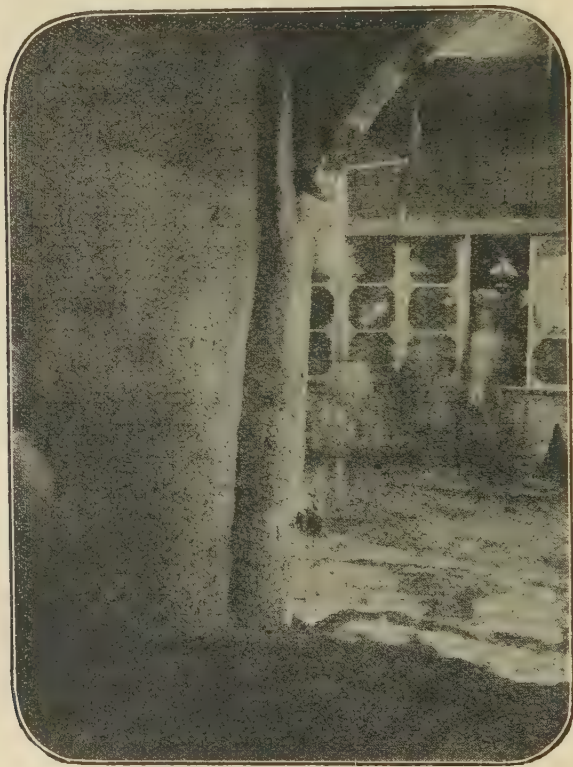


Fig. 2.—Column *a*, in the Harat el-Kaymariyeh.

of Roman times, the northern side of the street being actually in line with the southern side-pier of the southern doorway to the eastern triple gate, discovered, drawn and described by Mr. Dickie, in the *Palestine Exploration Fund Quarterly Statement* for April, 1897.

2. This fact, in itself significant, was rendered still more so by the observation that at different points along this line were the remains of columns *in situ*, similar in every respect to those of the great corridors running along the inside of the large enclosure. That these columns in the Harat el-Kaymariyeh should have, till then, escaped the notice of antiquaries and explorers was very natural. In the first place, because at least four of them were in shops and partly hidden under plaster which had recently fallen away, and secondly, because, when the doors of these shops were open, the columns are concealed from the passer-by by the shop-doors being folded back against them. These first noticed columns I have marked *a, b, c, d, e* on the plan (*see* Photo 2 of Col. *a*). Later on I found two more of the same series, namely, *j*, in the Medreseh of Sheikh Abdallah el-Manganee; and *l*, about half-way between *a* and the triple gateway. This last, *l*, is now re-buried.

The discovery of these columns in line, as already stated, with the southern side of the small south doorway, naturally led me to infer that a similar series must have existed running parallel with it and in line with the *northern pier* of the *northern door-way* of the triple gate, and I accordingly began a search which had the following results :—

(*a.*) At the point marked *f* on plan, in a street running at right angles northward from the Harat el-Kaymariyeh, is a column exactly similar to the others (*see* Photo 3). Its distance from the line they follow is 20 paces, *i.e.*, 50 feet, outside measurement. As the diameter of these columns is about thirty inches, it follows that the inner measurement between the two outer lines of columns would be 45 feet. I have been told that in the house just west of *f* there are other columns, but they cannot be seen now, being buried under plaster and masonry.

(*b.*) Proceeding farther west, there is a small street running parallel with Harat el-Kaymariyeh; and the southern side of this street, by another curious coincidence, happens to be also exactly 20 paces from the first observed line of columns. In this small street, and at the points marked *g* and *h*, are other columns, apparently *in situ*. However, *h* is covered from top to bottom with a coat of plaster, and can only be recognized as a column by its prominently bulging out from the wall of which it now forms part, and by its position. The inter-columnar distance between the columns *b, c, d, e*, I found

to be 4 paces, *i.e.*, 10 feet, which is about the same as that between the columns of the corridors inside the Temple enclosure.

(c.) Measuring the distance along the triple gate, between its two great flanking columns, I found it also to be just 20 paces, that is exactly fifty feet. I would here remark, that, when I took these measurements in paces, I was on one occasion accompanied by the

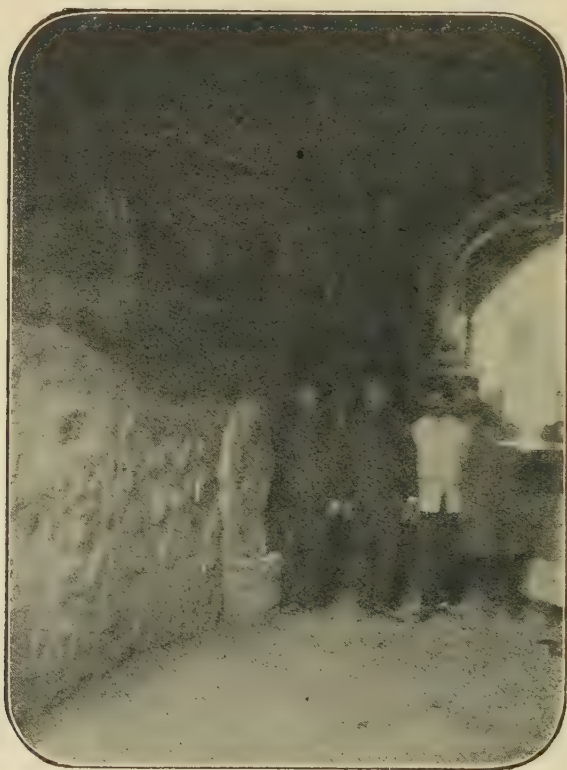


Fig. 3.—Column *f*, off the Harat el-Kaymariyeh.

Rev. E. H. Garland, M.A., and on another by the Rev. W. A. Wigram, M.A. Both these gentlemen verified my observations. It may, perhaps, not be irrelevant to point out that 20 paces or 50 feet seems to have been a conventional measure for important thoroughfares during the Roman period. It is about the width,

I believe (if my memory serves me right), both of Wilson's and Robinson's Arches.¹

(*d.*) Some weeks after I had remarked the above-stated facts, I made two other curious discoveries which have led me to infer that the colonnades running eastward from the triple gate were composed of four parallel lines of columns, forming a middle thoroughfare 20 feet wide, leading up to the great central door-way, and two side ones, each about 10 feet wide, leading up respectively to the smaller gateways north and south of the central door-way. My reason for this inference is that in a dark corner inside a starch factory, just opposite to, and east of, the small northern doorway of the eastern triple gate is another column, marked *i* on plan. In size it is like the others, and its *centre*, as far as I could ascertain, is about 5 feet south of the axis of the north door-way over which is the inscription reported in *Q.S.*, 1910, pp. 40, 85. Column *i*, therefore, does not belong to the series *j*, *q*, *h*, but to another which, as I think, ran eastward in line with the great northern monolithic gate post of the middle door-way. If this be correct then a similar corresponding and parallel inner line of columns must be inferred as running eastward from the southern monolithic gate-post, and this seems to be confirmed by the fact that at the other end of the Harat el-Kaymariyeh, and exactly 4 paces, *i.e.*, 10 feet, north of the column marked *j*, inside the Medreseh Sheikh Abdallah el-Manganeh, is the column *k*. Though covered with plaster, it is detached from the rest of the building, and in thickness similar to the others. I have marked the position of the Medreseh by the letter *C*.

The street corner at the turning opposite the entrance to the Medreseh is also just about 20 feet north of the column *k*. This street corner is remarkable for the massive stones of which it is built, and which, I think, were originally parts of a column now hewn to form a three-sided corner.

The street passing the Medreseh winds away north-east till it reaches another short straight street ending at a fountain, marked *E on plan, and where Dr. Masterman found a Greek inscription with the name, I think, of Apollodorus. Just opposite, and at the spot marked F, inside a deserted mosque, recently re-roofed, are

¹ [Robinson's Arch is 41 feet 6 inches between piers, and the piers are 12 feet 2 inches wide. The width from centre to centre is, therefore, 53 feet 8 inches. Wilson's Arch is 42 feet between piers.]

two other columns *in situ*. They are much worn, stand up to a height of about 6 feet from the floor, and at present support the arches bearing the ceiling. They stand east and west, 6 paces, *i.e.*, 15 feet apart. I have not been able as yet to find other columns in line with these, but shall be on the watch for such when the houses in line to the west of the mosque are pulled down, as I hear they will be a few months hence.

I mention these two columns because I have been asked whether I thought it not improbable that the great colonnade of which the



Fig. 4.—Fragment of Heavy Masonry.

vestiges have been above described may have turned northwards and then eastwards, approaching the Bab Tuma.

In reply I would say that I think that it ran eastward, traversing the city parallel to Straight Street, which, for nearly fifty years past, has been known to have been lined with colonnades in four rows from Bab esh-Shurki westwards. A few of these columns are still visible and others are exposed from time to time; some having been seen by me last year when the water pipes from 'Ain Fijeh were laid along Straight Street.

My reason for believing that the colonnades from the eastern gate of the Temple traversed the city is, that, as the plan shows, though the line of the Harat el-Kaymariyeh is interrupted by the encroachment upon it of Medreseh Sheikh Abdallah, etc., yet, the street running eastward through the Christian Quarter, and known now as "Harat ed-Deir" or "Ez Zikak el-Imballata," was originally, as I think, a prolongation of Harat el-Kaymariyeh.

The gate (there probably was one) in the city-wall no longer exists. I have carefully examined this wall from outside the city, searching for traces of it, but have hitherto found none.

The street passing Sheikh Abdallah's Medreseh has another winding eastward from it, and ending in a *cul de sac*, but just here are the remains (marked D^{xx} on plan) of what seems to have been a gateway 24 feet wide between the gate-piers. Of the northern gate-pier (*see* Photo 4) two courses, 27 inches high, are visible above ground; of the southern pier, only two stones of the same size.

Repeated searching along the southern side of Harat el-Kaymariyeh has, as yet, failed to reveal the existence of any line of columns or single ones. There are, indeed, two in the porch of the Kaymariyeh mosque itself (marked B on plan, and said by local tradition to occupy the site of a temple to Venus; and, as I may remark in passing, analogous, as regards direction, to that of the Venus-Temple at Baalbek), but they are evidently not *in situ*. The Harat is only about fifteen feet wide. No traces of columns have been found (those at F excepted) farther east than the Medreseh of Sheikh Abdallah.

Leaving the eastern side of the Temple enclosure and proceeding to the northern, we find, 45 paces, or 112 feet, north-west of the little north gate and piece of enclosure wall discovered by Mr. Dickie, a heavy Roman arch, marked G on plan, resting on massive piers, the courses of stone being 3 feet high (*see* Photo 1). This was probably a city gate, and it seems not unlikely that others connected with it, viz., a great central and another side doorway may some day be found, if the buildings round it be ever pulled down or burned. This part of the town is known as Bayn es-Surayn, *i.e.*, "between the two walls," that is, the walls of the city and the Temple.

An examination of the plan will show that the street leading southwards from Mr. Dickie's north gate, if prolonged in a straight

line, would (in all probability it anciently did) lead through the *inner* eastern colonnade of the former Temple. It is continued in a street which, now starting just south of Madinet 'Isa, leads directly to the street called "Straight." I believe that there was another gate in the southern enclosure wall corresponding with and opposite to Mr. Dickie's northern one.

Just beyond the point where the street coming from Madinet 'Isa intersects "Straight" Street, and at the point I have marked H



Fig. 5.—Remains of an Ancient Pier.

on plan, there is a tall minaret, remarkable because standing on what seems to have been an ancient pier, the massive courses of which are 27 inches high (*see* Photo 5), and resemble the masonry found elsewhere in the city—the lower courses at Bab Tuma, for instance. At Jerash and also at Palmyra, sets of four massive masonry piers exist at points where important thoroughfares intersect, it is therefore possible that the heavy base of the above-

mentioned minaret may belong to such a set, the companion piers being hidden beneath modern buildings close by, west, east and south.

Further examination of the plan shows that the axial line of the sweet-meat bazaar, if prolonged northward would lead directly to the great but now walled-up triple gateway with the celebrated inscription in the southern wall of the present mosque. May we not therefore also infer that, at the point where this line crossed the outer enclosure wall, there must have been another gate which has now disappeared?

In conclusion, and at the risk of being prolix, I would remark that the impression I have gained from observations noted in the foregoing, is that material exists for a rough reconstruction of the plan of Roman Damascus.

The ancient city was traversed by two long streets running east and west, ending in great triple gates, and lined with grand colonnades. These streets were intersected by others at right angles, and also ended in city-gates, some of which can still be identified: Bab Kisan, Bab Shaghur, etc. The palace and military quarter was where the present citadel stands; the agora, forum, or market south of the latter and south and west of the Temple enclosure. The theatre still needs locating. Perhaps the name of the "Midan" (or theatre) suburb will furnish the clue.

Lastly, I must record my obligation to Mr. Prumann, of the Electric Company, who kindly furnished a blue print from which the plan was traced.

THE MEANING OF THE NAME "THE OPHEL."

By THE REV. C. F. BURNEY, D.Litt.

RECENT literature dealing with the topography of Jerusalem appears to show that, many as are the unsettled and debatable questions, the meaning of the term Ophel is generally believed by investigators to be finally settled. Thus, Dr. Smith remarks that "the meaning of the word is well known. It signifies *hump* or *swelling*, and was

applied in Hebrew to a mound, knoll or hill, in one case with a wall round it" (*Jerusalem* II, p. 152). Dr. Paton alludes, without discussion, to "the hill of Ophel," and speaks of it as one of the "three smaller peaks of the eastern ridge" (*Jerusalem in Bible Times*, pp. 66 f.). The late Col. Conder actually states that Jotham "is said to have built a wall *on Ophel*" (the italics are mine), referring to 2 Chron. xxvii, 3, which says of Jotham, that "on the wall of Ophel he built much" (*The City of Jerusalem*, p. 62). Dr. Merrill appears to stand alone in explaining the term as referring not to a hill but to a building (*Ancient Jerusalem*, Chap. XXXIII). In so doing he seems to be guided by the renderings of A.V., which give this sense—a sense which has been abandoned by R.V. in favour of that adopted by recent investigators.

The following are the renderings of Ophel by A.V. and R.V., in all passages where the term occurs in the Old Testament:—

A.V.	R.V.
Mic. iv, 8, <i>the stronghold</i> .	<i>the hill</i> : marg., Heb., <i>Ophel</i> .
Isaiah xxxii, 14, <i>the forts</i> : marg. or <i>cliffs</i> .	<i>the hill</i> : marg. or <i>Ophel</i> .
2 Chron. xxvii, 3 ; xxxiii, 14 ; Neh. iii, 26, 27 ; xi, 21, all <i>Ophel</i> : marg., <i>the tower</i> .	<i>Ophel</i> .

Of the Ophel at Samaria:—

2 Kings v, 24, <i>the tower</i> : marg. or <i>secret place</i> .	<i>the hill</i> : marg., Heb., <i>Ophel</i> .
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Consideration of the evidence which can be brought to bear upon the meaning of Ophel appears to me to tell overwhelmingly in favour of the sense *fortress* or *citadel*, as against that of *hill*. This view I have already maintained in discussing 2 Kings v, 24, in my *Notes on the Hebrew Text of the Books of Kings*. But the discussion of an isolated point is apt to get buried and lost in a large commentary, and I think now that I may perhaps restate my arguments rather more cogently.

It is customary to identify the topographical term 'ophel, with the word 'ophel which is used in 1 Sam. v f. to denote a particular kind of *tumour*, a usage which can be paralleled from the Arabic. 'Ophel, denoting *tumour*, is supposed to be so called from its *swelling* appearance, the sense to *swell* suiting the one occurrence of the verb

which is known to us, Hab. ii, 4, Pu'al, עֲפָלָה, R.V., "is puffed up."¹ Both the identification of the two usages of 'ophel, and the meaning assigned to the root, are inferential merely and not certain,² though in each case the probability may be said to be high.

Supposing then that, in the usage with which we are now concerned, 'ophel denotes a hill, we have to notice first that such a hill is mentioned as existing in three different localities: (i) at Jerusalem, upon the south spur of the east hill, i.e., the site of the ancient City of David; (ii) presumably at Samaria (2 Kings v, 24); (iii) in the territory of Mesha, king of Moab, upon the site of a city, probably Ye'ārin (*Moabite Stone*, ll. 21 f.). Mesha says: "I built Kārḥab, the wall of Ye'ārin, and the wall of the 'ophel, and I built its gates, and I built its towers."

Now it is surely remarkable, in the first place, that in each of these three locations the 'ophel specified is connected with a city. The kind of hill which may be described as "tumour like," a low swelling or conical hill, is by no means uncommon in Palestine; and, if 'ophel denotes such a hill, it is strange that the term is never used of hills standing out in the open country. And, secondly, it must not escape our notice that in each case the definite article is used: it is *the* 'ophel to which we find allusion. Now the use of the article, as I take it, is only to be explained in one of two ways. It may describe the 'ophel as an accidental natural feature of each of these city sites so prominent that it would instinctively be recalled to mind as *the* 'ophel; bearing such a relation to the configuration of the city as, e.g., "the Mound" bears to the general aspect of the city of Edinburgh. Such a use of the article appears, however, to be excluded by the term 'ophel itself. If 'ophel means a hill, it means, *ex hypothesi*, not an outstanding beetling crag, but a low topped conical hill of the kind which would be the less likely to rivet attention as *the* 'ophel when covered, wholly or partly, with walls and large buildings, as, in the instances with which we are concerned,

¹ The verbal form of Num. xiv, 44, is generally thought to be proved by the Arabic to be from a different root.

² It is certainly going too far to say that "the meaning of the word is well known" (Smith, *loc. cit.*). The text in Hab. ii, 4, is by no means certain (*cf.* Driver, in *Century Bible*, p. 76); for all we can say, *with confidence*, the tumour may be named 'ophel from some characteristic other than that of "swelling"; and there may be no philological connection between this word and the topographical term.

it appears to have been. Failing this explanation of the use of the definite article, we can only explain the 'ophel as some feature which *was to be expected* in any fortified city, *i.e.*, therefore an *artificial* and not a natural feature.

If 'ophel means a "swelling" it might very well be applied to an artificial "swelling" in a fortification, *e.g.*, a *bulging* or *rounded keep* or *cuccinte*. The passages in which the term is used, where they throw light on its character, seem to me to prove that such a sense is intended. In 2 Chron. xxvii, 3, we read of Jotham that "on the wall of the 'ophel he built much"—a statement which does not help us greatly, since it might describe either the additional fortification of a natural mound, or the repairing and heightening of an artificial keep or citadel. 2 Chron. xxxiii, 14, is more to the point. The passage tells us that Manasseh "built an outer wall to the City of David, to the west of Gihon in the ravine, even to the entering in at the Fish gate, and he compassed about the 'ophel, and raised it up very greatly." Here the verbal suffix in וַיִּבְיֶהָ, "and raised it up," can only refer to the 'ophel. It is more natural to speak of raising the height of a fortress than the height of a hill, unless indeed we are to think of artificial earth-works rather than walls. Neh. iii, 27, states that, for the repair of the walls of Jerusalem, one party of builders had charge of the section extending "from the great tower that standeth out unto the wall of the 'ophel." The 'ophel, then, may be inferred to have had a wall of its own distinct from the city wall which ran along the east slope of the south-east hill, though forming on its outer side the continuation of that wall. This suits a bulging fortress or citadel rather than a natural mound.

The same inference is to be drawn from the *parallelism* in each of the two prophetic passages which seem to refer to the 'ophel of Jerusalem. In Mic. iv, 8, the expression "tower of the flock" can hardly be anything else than a synonym of "'ophel of the daughter of Zion," the figure of a shepherd's refuge being applied to the old Davidic fortress from which the king is to shepherd his people. Here, at any rate, even if the term 'ophel originally denoted the natural mound, it has come to be applied to the fortress standing upon it. But is it not more natural to suppose that 'ophel, like *miqdal*, "tower," refers solely to the fortress and not to the hill?

In Isaiah xxxii, 14, we have a picture of coming desolation. The passage is somewhat difficult, but as it stands it may be rendered—

For the palace is abandoned,
The humming city is forsaken,
'*Ophel* and watch-tower have become
As caves for ever ;
A joy of wild asses,
A pasture of flocks.

Here we have palace, city, and watch-tower, all the handiwork of the builder. Does not '*ophel*', then, fall into the same category ?

With regard to the '*ophel*' at Samaria (?) we are simply told that, when Gehazi came to the '*ophel*', he took the bags containing Naaman's present from the servants, and put them in the house (2 Kings v, 24). The most natural explanation is that the '*ophel*' was the citadel ; and nothing is more likely than that Elisha, on good terms as he was with the king of Israel (at any rate at one period, or in one cycle of narratives, cf. chap. v, 8 ; vi, 8 ff. ; viii, 4), should have had a residence within the citadel granted to him as a mark of royal favour. Arrived at the outer gate of the citadel, Gehazi would naturally relieve the servants of their burden. But, if we explain the '*ophel*' as a hill simply, what is the point of its mention ?

Lastly, we have the '*ophel*' of Mesha's city, which, as we have noticed, had walls, gates, and towers. It is, I maintain, most unnatural to speak of the walls, gates, and towers of a *hill*. The reference is to a citadel or fortress (whether on a mound or not is immaterial), the building or rebuilding of which ranked as an important achievement.

That this is the sense in which '*ophel*' is to be understood is corroborated by an interesting extract from Hegesippus, preserved by Eusebius, *H.E.*, II, chap. 23. Here it is stated that, such was the estimation in which St. James of Jerusalem was held on account of his extraordinary righteousness that he was called "righteous one," and *Oblias*, which means in Greek, "fortress of the people and righteousness" (Διὰ γέτοι τὴν ὑπερβολὴν τῆς δικαιοσύνης αὐτοῦ, ἐκαλεῖτο δίκαιος καὶ ὠβλίας ὁ ἐστὶν Ἑλληνιστὶ περιοχὴ τοῦ λαοῦ καὶ δικαιοσύνη). ὠβλίας, probably a corruption of ὠβλιάρ, must stand for **עַלְלָא**, "*ophel* of the people."

In Josephus' account of the siege the *'ophel* is mentioned several times as "the place called Ophla." The use of "place" does not, however, imply that the reference is to a hill or mound, since we are told in VI, vi, 3, that Titus' soldiers "set fire . . . to the place called Ophla." Thus, though Josephus does not add further support towards my explanation of *'ophel*, he at any rate cannot be cited in opposition to it.

I conclude then that the *'ophel* at Jerusalem was originally the fortress or citadel of the City of David, which took the place of the מְצִיֶּת־צִיּוֹן, *i.e.*, the old Jebusite "stronghold of Zion." This, as was natural, was added to and strengthened from time to time by succeeding kings.

That this fortress may have been situated upon a knoll or rounded summit upon the south-east hill, afterwards cut down and levelled by the Hasmoneans, I do not, of course, dispute. My contention is that evidence shows that *'ophel* does not denote such a knoll in itself, but rather the main stronghold or keep of a fortified city.

GREEK INSCRIPTIONS FROM THE DECAPOLIS.

By THE REV. D. LEE PITCAIRN, M.A.

Miss A. M. Elverson, of the Church Missionary Society, residing at El-Husn, in the land of Gilead, has sent me two Greek inscriptions which she discovered in that neighbourhood early in the year 1910. Each was built into a native house as the lintel of the door. This gives an idea of the dimensions of the stones. The people think it is lucky to have an inscribed stone for the lintel.

The first inscription is from Irbid (Arbela). It is placed upside down over the door, but is complete, and of some historic interest:—

ΕΤΟΥΣΤΕΚΑΤΑΚΤΙ
CΙΝΤΗΣΠΟΛΕΟ(C)
ΛΟΥΚΙΟΣ ΔΟΜΙ
ΤΙΟΣ + ΜΑΗΩΡ +
ΤΗΝCΤΗΛΗΝΑΥΤΟ
CΥΝΤΩΕΝΑΥΤΗΜΝ
Ι ΜΩ ΕΠΟΙΗΣΕΝ

"In the year 305 according to
the founding of the city
Lucius Domitius Major ,
made the monumental stone
to himself with the
memorial on it."

"The founding of the city " is plainly the era from which the 305th year is reckoned. As a date A.U.C. is out of the question, the era is certainly B.C. 64, the date of the granting of independence to the Greek cities in Syria by Pompey (*Historical Geography of the Holy Land*, by George Adam Smith, p. 594). The coins of Gadara are dated according to this era. But this date-formula has not been found on any previously known inscription, so Mr. F. H. Marshall, of the British Museum, informs me.

In line 4 the spelling of Major is curious. As the inscription is quite clear-cut, I should think the **H** is not a mistake for **I** but a case of phonetic spelling. The modern Italian *maggiore* suggests that in Italy the **I** had a consonantal sound. But this inscription suggests that in Syria it was sounded as a vowel.

In line 5 **ΑΥΤΟ** is probably **ΑΥΤΩ**, *i.e.*, *αὐτῷ*. The last letter may be in part obliterated on the stone.

In the last line **ΜΝΗΜΩ** ought probably to be **ΜΝΗΜΙΩ**, a common itacism for *μνημείω*. Does it refer to the mere inscription? or does it suggest that the *στήλη* and the *μνημείον* were separate but conjoined, like a pedestal and a bust?

The second inscription is copied from a lintel-stone at Sareeh, 'Ajlûn :—

Α
Υ
⊕
 ΝΟΛΔΕΚΕΙ
 ΓΕΙΛΩΡΟΣ
 ΠΟΠΡΟΤΗ
 ΙΟΡΟΣΕΤΟΣ
 ΑΡΧΙΟΥΔΕΙΣ
 ΘΑΝΑΤΟΣ

This inscription as it stands cannot be read. It is in fact imperfect. The clue is furnished by the two concluding words, which are distinct, *οὐδείς θάνατος*. Prof. G. A. Smith (see above) states that a common formula in funereal inscriptions in this part of the country is "No one is deathless," *i.e.*, *οὐδείς ἀθάνατος*. This clue suggests that one letter is deficient at the beginning of the last line of the inscription, and in fact of every line. Most of these missing letters can be supplied with certainty :—

Ͳ Ͳ ⊕
 (Ε)ΝΘΑΔΕΚΕΙ
 ΤΕΙ ΑΩΡΟΣ
 (Υ)ΠΟΠΡΟΤΗ
 ΕΤΗΕ
 (Θ)ΑΡCΙΟΥΔΕΙC
 (Α)ΘΑΝΑΤΟΣ

Mr. F. H. Marshall, of the British Museum, has restored the first two lines for me. This is the usual formula of these late inscriptions. One or two of the letters are imperfect in the copy. *κεῖται* is a common itacism for *κείται*. The third line plainly ought to give the name of the deceased. I suggest that the letter Ͳ is deficient at the beginning of the line. The name Hypoproté, though otherwise unknown, appears a more likely form than that given by the letters as they stand.

The first half of the fourth line I cannot make sense of, nor does Mr. F. H. Marshall make any suggestion. It looks almost as if *ἄωρος* were repeated here, the initial Α being, like the other initial letters, obliterated, perhaps by the fitting of the stone for the purpose of a lintel.

The second half of the line should probably be read ΕΤΗΕ, *i.e.*, ἔτη έ. This agrees with the adjective *ἄωρος*, "untimely."

The concluding formula is common in these inscriptions (see G. A. Smith as above, p. 635), *θάψει* itacism for *θάψει*. We may, therefore, translate:—"Here lies untimely Hypoproté, her years five Be of good cheer, no one is immortal." Of the three symbols above the inscription I have no explanation to offer. Mr. F. H. Marshall, of the British Museum, has suggested that the true reading may be:—

Α Ρ
 ✕ Ω

DEAD SEA OBSERVATIONS.

AUTUMN VISIT, 1910.

By DR. E. W. G. MASTERMAN.

I LEFT Jerusalem at 11.30 a.m., Nov. 22, accompanied by Mr. Hornstein and Mr. J. Morgan, H.B.M.'s Acting Consul in Jerusalem. We three Europeans, escorted by the Consul's cavass, two muleteers, and by a bedawy brought by Mr. Hornstein, made up quite a strong party—a desirable thing in the unsettled state of the country and frequent highway robberies. We took the ordinary carriage road to Jericho, where we arrived just at sunset. Bar., Jerusalem, 11.30 a.m., 27.5; Jericho, 9 p.m., 30.9.

Nov. 23.—We left Jericho at 5.40 a.m. (Temp. 66° F., Bar. 30.9), and took the new route by *Ain el-Jehelgir*, described in the *Q.S.*, 1910, p. 290. It is the easiest of all routes though, unless advantage is taken of the level ground for quick travelling, it may take a little longer than the more direct westerly road. Close to the shore, just before reaching *Wady Kumrān*, we found a dead camel, partly eaten by hyaenas. In and near the *Wady Kumrān* were a great many camels—a large proportion of them young—in charge of two members of *Tiyahah* Arabs whose headquarters are in the plains about Gaza; their own district had become so dry this summer that these camels were sent here for grazing, and certainly they appeared to have thriven well on the young reeds and succulent plants of the *Ain Feshkkeh* oasis. It appears extraordinary that a large herd of many dozen valuable camels, in charge of two practically unarmed bedouin, who live in the open and sleep under the trees, can safely spend many weeks in a district like this, far removed from that of their tribe, whereas no European would be safe here for more than a few hours, at most, unless part of a large and well-armed party. Safety, no doubt, lies largely in the fact that every Arab recognises a camel individually at sight, and no single member of the herd could be driven away without being noticed by all passing Arabs; a theft, too, would be visited by the revenge of the whole tribe. Another noticeable point was, that although the man was so familiar with each camel and knew exactly to whom it belonged, he was unable to number the whole flock—the larger numbers had no meaning for him. Doubtless this is a result of the old superstition

against numbering such things as flocks, herds, armed forces, etc. While we were lunching at the *Ain Feshkhah* pool the whole herd arrived to drink: the young camels were extraordinarily tame.

Weather.—There were heavy clouds over almost the whole sky before sunrise—which was glorious—but they rapidly disappeared afterwards, and hardly any were visible about 8 a.m. Later in the day some white cirro-cumulus clouds lay in a long line above the eastern mountains.

Wind.—Very faint puffs from the east in early morning, a little stronger about 9 and 10, but imperceptible about noon. About 3.30, when we were in the mountains on our return, a fresh westerly breeze met us, but it died away about sunset. The mountains to the east were extraordinarily clear.

Surface of the Sea.—Very small waves in early morning, a little larger about 9 and 10, but surface quite smooth at noon. "White line" was not visible at all until 8.30 a.m., when it was seen far out; when we left at noon, patches of white foam—the "white line" more or less broken up—lay brilliantly white some mile or more out.

Temperature of Air.—9 a.m., 72°; 11 a.m., 76°; of water 75° F. Bar. 9 a.m., 31.25.

State of the Level.—At the "observation rock," measurement was 13 feet 8 inches, showing a fall of 1 foot 3 inches since last spring. At the rock in the pool, measurement was 8½ inches, showing a fall of 11½ inches. (For reasons given before, the measurements at the latter place often do not correspond with those at the former—which are much more reliable.) The level is still high as compared with most of the previous years. The reeds were all in flower and extremely plentiful. No burning of the reeds has occurred lately such as used to be done a few years ago.

Animal Life.—Many sand partridges at the oasis, and many "rock" and "sand" partridges between there and the deep *Wady Dubr*. Four gazelles were seen near *Wady Dubr*, and there also, which is unusual, a herd of camels were grazing. A little to the north of the same wady we encountered first a flock of sheep in charge of an Arab boy, and a little farther on a large flock of sheep and goats in charge of two Arabs. This is unusual. I have several times been all the way from Jericho to *Ain Feshkhah* and back without meeting a human being or a domesticated animal.

We returned by the route at the foot of the western mountains across the *Wady Dubr* and there we joined the "new" carriage road—made three or four years ago—where it enters the mountains. We had heard that it had so fallen to pieces from neglect that carriages could not pass. The road for the first 200 yards or so westwards from the Jericho plain has been hopelessly eroded, so that not even a Jerusalem carriage (which can negotiate most places) can go along it. The road was evidently

hastily and badly made at this spot, and having been constructed almost entirely of gravel and silt and along the actual bottom of a steep stony valley, the outlet of a long and steep mountain gorge, it is not wonderful that the mountain spates have at several spots swept it completely away. After passing this spot, however, we found most of the road in very good condition, and from the neighbourhood of the Moslem Shrine of *Nebi Musa*, all the way to where it joins the old Jericho road, it is evidently in frequent use, as carriage tracks were plentiful. At several spots the carriages have had to leave the more or less destroyed road and take a track of their own along the gravelly wady bottom. It is very regrettable to see a road so good in the greater part of its extent, allowed to fall into such a state because, through hurried and unintelligent construction, a small portion has been entirely swept away, and there is no authority with energy enough to undertake the very small amount of re-construction necessary.

We left the 'Ain at noon: entered the mountains at 2.15 p.m., reached the old Jericho road at 3.45, and the "Khan of the Good Samaritan" at 4.15; left at 5.30 and arrived at Jerusalem at about 8.45.

TRANSLITERATION OF HEBREW AND ARABIC CONSONANTS.
HEBREW.

HEBREW.	ENGLISH.	HEBREW.	ENGLISH.
א	'	כ	<u>kh</u>
ב	b	ל	l
בּ	<u>bh</u>	מ	m
ג	g	נ	n
גּ	<u>gh</u>	ס	s
ד	d	ע	'
דּ	<u>dh</u>	פ	p
ה	h	פּ	<u>f</u>
ו	v, w	צ	<u>z</u>
ז	z	ק	<u>k</u>
זּ	<u>h</u>	ר	r
ח	t	ש	<u>sh</u>
ט	y	ס	s
ק	k	ת	<u>t</u>
		תּ	<u>th</u>

ARABIC.

ARABIC.	ENGLISH.	ARABIC.	ENGLISH.
ا	'	د	<u>d</u>
ب	b	ت	<u>t</u>
ت	t	ظ	<u>tz</u>
ث	<u>th</u>	ع	'
ج	g	غ	<u>gh</u>
ح	<u>h</u>	ف	f
خ	<u>kh</u>	ك	<u>k</u>
د	d	ل	l
ذ	<u>dh</u>	م	m
ر	r	ن	n
ز	z	ه	h
س	s	و	w
ش	<u>sh</u>	ي	y
ز	<u>z</u>		

Long vowels marked thus :—ā, ē, ī, ō, ū.

THE
PALESTINE EXPLORATION FUND.

ANNUAL GENERAL MEETING.

The Annual General Meeting will be held at 3.30 p.m., on Friday, June 16th, the Bishop of Chichester presiding.

Cards of admission will be issued, on application to the Secretary, on or after June 1st, when the place of Meeting will be specified.

NOTES AND NEWS.

OWING to causes which it was impossible to anticipate, Dr. Mackenzie has not yet been able to report any progress in the work of excavation. A considerable amount of preliminary details has been settled, and he contributes, in this issue, an account of the external features of the site of 'Ain Shems, with some remarks on the prospects of excavation. He has, moreover, been engaged upon other useful archaeological work in Moab and in Petra, and also sends a report of his survey of the topographical problems of the Gibeah district.

We publish, also, in this issue, an account by Prof. Driver of the discoveries of the American Expedition at Samaria. Various incomplete and partially inaccurate rumours have, from time to time, found their way into the Press, and the abstract, prepared by Prof. Driver on the basis of the most recently published and accessible sources, will be welcome to our readers. It will be observed that they are extremely interesting and suggestive, and afford every hope of making similar discoveries in other mounds, provided they are completely excavated.

In reference to the recent exceptional weather at Jerusalem, a correspondent writes, on February 19th, 1911 :—

“We have had a long spell of very stormy and unsettled weather. Just a week ago a really severe storm came: first strong westerly and south-westerly gales, and then a heavy fall of snow. It snowed, off and on, for three days, until the whole ground was covered several inches deep, and much of the snow still remains on the ground. Ships along the Syrian coast had a bad time. Of course we had no mails for quite a time. A large number of the ‘lighters’ at Jaffa Harbour were smashed, and some fishing-boats were sunk. At Jerusalem very severe damage has been done to the new German Sanitarium on the Mount of Olives, and few houses but have had some damage; several small houses collapsed, and others, up to, it is said, the number of thirty, have been condemned and are to be pulled down.

“I hear that one of the hotels in Jericho (the Hotel du Parc) has collapsed. There, instead of snow, they had heavy rain. Yesterday was beautifully fine again; but this afternoon the barometer has fallen, the wind has risen, and rain has recommenced.

“We have had already, this season, over 22 inches of rain, which is much for so early in the year.

“I fear that the severe weather has been very bad for the travelling season, many parties having been delayed, or prevented from landing.”

Other correspondents speak of snow lying in drifts five or six feet deep in and about Jerusalem, the traffic being much interfered with. The gale was so strong at Jaffa as to blow down our Meteorological Observation Stand and destroy the instruments. Altogether the storms seem to have been of very exceptional force and severity.

The Index to the Contents of the *Quarterly Statements*, 1893–1910 inclusive, will be ready in May.

Plaster casts of the raised contour map of Jerusalem have been prepared and can now be had on application. The horizontal scale of the map is $\frac{1}{25100}$ and the total dimensions are 5 feet $\times$ 4 feet 3 inches. The remains of the city walls and streets discovered on the Eastern and Western Hills are indicated in red lines. This map

will be a most valuable help in the study of Jerusalem topography. Price £3 3s. Case and packing extra.

A new and improved edition of the large photo relief map of Palestine (5 miles = 1 inch) is now ready. Price 6s. 9d. unmounted. Mounted on cloth, roller, and varnished, 10s. 6d. Size, mounted, 30 inches by 52 inches.

It may be well to mention that plans and photographs alluded to in the reports from Jerusalem and elsewhere cannot all be published, but they are preserved in the office of the Fund, where they may be seen by subscribers.

The income of the Society from December 15th, 1910, to March 15th, 1911, was—from Annual Subscriptions and Donations, including Local Societies, £571 17s. 2d.; from Lectures, £3 19s. 0d.; from sales of publications, £81 2s. 2d.; making in all, £656 18s. 4d. The expenditure during the same period was £591 15s. 1d. On March 15th, the balance in the bank was £621 3s. 10d.

Subscribers who have not yet paid will greatly facilitate the Committee's efforts by sending in their subscriptions, and thus save the expense of sending out reminders.

Subscribers to the Fund are reminded that, whilst the receipt of every subscription and contribution is promptly acknowledged by the Assistant Secretary, they are now published annually. A complete List of Subscribers and Subscriptions for the year is given in the Annual Report published with this number.

The Committee will be glad to communicate with ladies and gentlemen willing to help the Fund as Honorary Secretaries.

Golgotha and the Holy Sepulchre, the last work of the late Major-General Sir Charles Wilson, K.C.B., K.C.M.G., F.R.S., D.C.L., LL.D., etc. In this work the late Chairman of the Executive Committee of the Palestine Exploration Fund has brought together for the first time all the evidence which the most exhaustive research enabled him to collect bearing on the subject of these Holy

Sites; and probably no man living had at once so intimate a knowledge of all investigations in the modern Jerusalem and so complete an acquaintance with what has been written about the Sites from the time of Constantine onwards. The price of the work (demy 8vo) is 6s., by post 6s. 4d.

The attention of subscribers and others is called to *A Table of the Christian and Mohammedan Eras*, from July 15th, A.D. 622, the date of the Hejira, to A.D. 1900; price by post, 7d. Also to the *Meteorological Observations at Jerusalem*, with tables and diagrams by the late Mr. James Glaisher, F.R.S. Tourists and all desirous of accurate information about the climate of Jerusalem should send for a copy, price 2s. 6d.

The Arabic astrological treatise by a Jerusalem Christian native, translated and annotated by Miss Gladys Dickson, and first published in the *Quarterly Statement*, 1908-9, can now be obtained in pamphlet form (price 1s. post free).

A reprint of the late Mr. Armstrong's book, *Names and Places in the Old and New Testaments*, is now ready. The book has been out of print for some years, but has been frequently enquired for.

A complete set of the *Quarterly Statements*, 1869-1910, containing some of the early letters (now scarce), with an Index, 1869-1892, bound in the Palestine Exploration Fund cases, can be had. Price on application to the Secretary, 38, Conduit Street, W.

The price of a complete set of the translations published by the Palestine Pilgrims' Text Society, in 13 volumes, with general index, bound in cloth, is £10 10s. A catalogue describing the contents of each volume can be had on application to the Secretary, 38, Conduit Street, W.

Photographs of the late Dr. Schick's models (1) of the Temple of Solomon, (2) of the Herodian Temple, (3) of the Haram Area and Justinian's Church, and (4) of the Haram Area as it is at present, have been received at the office of the Fund. The four photographs, with an explanation by Dr. Schick, can be purchased by applying to the Secretary, 38, Conduit Street, W.

The Museum at the office of the Fund, 38, Conduit Street (a few doors from Bond Street), is open to visitors every week-day from 10 o'clock till 5, except Saturdays, when it is closed at 1 p.m.

The Museum and Library of the Palestine Exploration Fund at Jerusalem are in the Bishop's Buildings, near the Tombs of the Kings, where the use of a room has been kindly permitted by the Rev. Dr Blyth, Bishop in Jerusalem and the East. The Museum is open daily, except Sundays, and the Honorary Secretary, Dr. E. W. G. Masterman, will give all information necessary.

Subscribers in U.S.A. to the work of the Fund will please note that they can procure copies of any of the publications from the Rev. Prof. Lewis B. Paton, Ph.D., Honorary General Secretary to the Fund, 50, Forest Street, Hartford, Conn.

The Committee have to acknowledge with thanks, among other journals and books, the following :—

Proceedings of the Society of Biblical Archaeology, Vol. XXXIII, Part 1 : The Tombs of the Kings at Jerusalem, by the Rev. P. J. O. Minos, Ph.D.

The Interpreter, Jan., 1911 : An account of some recent archaeological discoveries in Jerusalem, by the Rev. Canon Yates.

Annals of Archaeology and Anthropology (University of Liverpool), Vol. III, Nos. 1-3.

The Expository Times, Feb., 1911 : Yahmeh and Jerusalem, by Prof. Sayce.

The Imperial and Asiatic Quarterly Review, Jan., 1911 : Muhamniadan influences, by J. F. Scheltema, M.A.

Bulletin of the Archaeological Institute of America, 1910.

The Church of the Holy Sepulchre, Jerusalem, by Geo. Jeffrey (Cyprus). (From the *Journal of the Royal Inst. of British Architects*, Vol. XVII, Nos. 18-20.)

Orientalisms in Bible Lands : "Light from customs, habits, manners, imagery, thought and life in the East for Bible Students," by E. W. Rice, D.D. (Philadelphia, 1910).

Revue Biblique, Jan., 1911 : The problem of the land of Job, by Prof. Dhorme ; inscriptions from Syria, discoveries in Jerusalem, by Prof. Abel ; the American excavations at Samaria, by Prof. Vincent ; etc., etc.

Die Palästina-Literatur : eine internationale Bibliographie, etc., ed. by P. Thomsen, Vol. 2. The Literature for 1905-09 (Leipzig, 1911).

Palästina : Monatsschrift für die Erschliessung Palästinas, Jan., 1911.

Mittheilungen u. Nachrichten des Deutschen Palästina-Vereins, 1910, Nos. 5 and 6 : A description of Nebi Mûsa, by Dr. R. Hartmann ; meteorological observations, etc.

NEA ΣΙΩΝ, Nov.-Dec., 1910.

Η ΟΔΟΣ ΤΟΥ ΜΑΡΤΥΡΙΟΥ, by T. P. Themelē, Jerusalem, 1910 ;
Topographical discussions.

Atti della R. Accademia dei Lincei, 1910, Parts 7, 8.

Échos d'Orient, Nov., 1910 ; Jan., 1911.

Acta Pontifici Instituti Biblici: Nuntia de Rebus Instituti, 1910,
Vol. I, Nos. 1-4.

Al-Mashrik: Revue Catholique Orientale Mensuelle. Jan., 1911 : The
Sanctuary of St. Stephen at Jerusalem, by P. Et. Doumet, O.P. ;
Science and Religion, by Louis Pasteur ; etc.

The Committee will be glad to receive donations of Books to the
Library of the Fund, which already contains many works of great value
relating to Palestine and other Bible lands.

For list of authorized lecturers and their subjects, see end of the
Journal, or write to the Secretary.

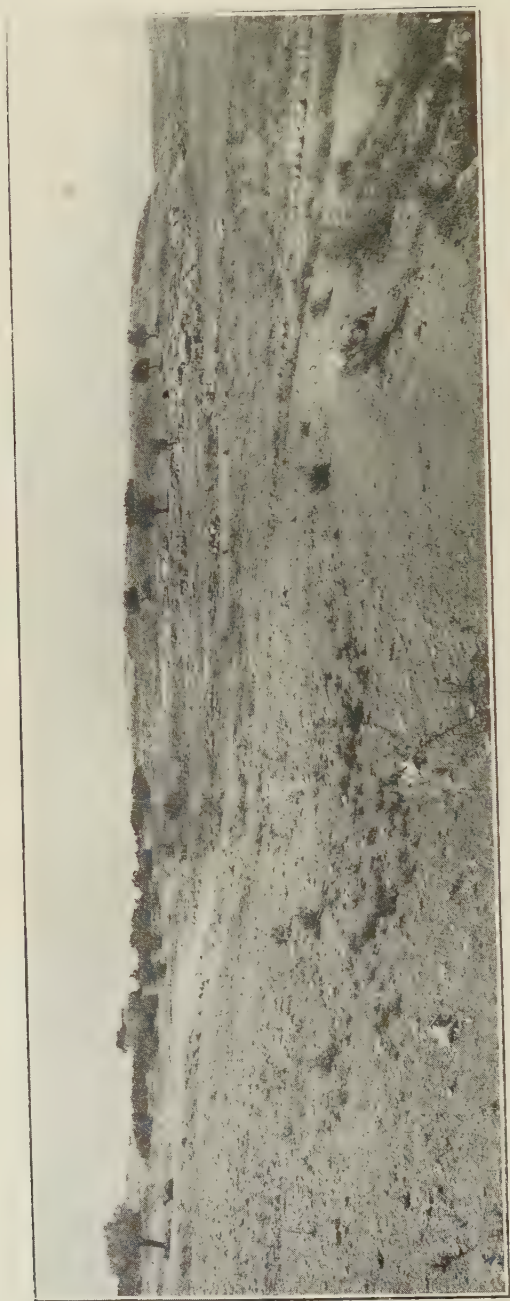
Whilst desiring to give publicity to proposed identifications
and other theories advanced by officers of the Fund and con-
tributors to the pages of the *Quarterly Statement*, the Committee
wish it to be distinctly understood that by publishing them in
the *Quarterly Statement* they do not necessarily sanction or adopt
them.

*The Committee desire to draw the attention of Subscribers to the
Banker's Order Form, the use of which would greatly facilitate the
administrative work of the Fund.*

FORM OF BEQUEST TO THE PALESTINE EXPLORATION FUND.

I give to the Palestine Exploration Fund, London, the sum of _____
to be applied towards the General Work of the Fund ; and I direct that the
said sum be paid, free of Legacy Duty, and that the Receipt of the Treasurer
of the Palestine Exploration Fund shall be a sufficient discharge for the same.

NOTE.—*Three Witnesses are necessary to a Will by the Law of the United
States of America, and Two by the Law of the United Kingdom.*



Panoramic View of 'Ain Shems (left) and Rameileh-Beth-Shemesh (right), looking south

THE ANCIENT SITE OF 'AIN SHEMS, WITH A
MEMORANDUM ON THE PROSPECTS OF EXCAVATION.¹

By DUNCAN MACKENZIE, M.A., Ph.D.

THE ancient site of 'Ain Shems is situated on a well-defined southern height of the Wādy es-Surār, only twenty minutes away to south-south-west of the station of Deir Aban. It is hardly more than ten

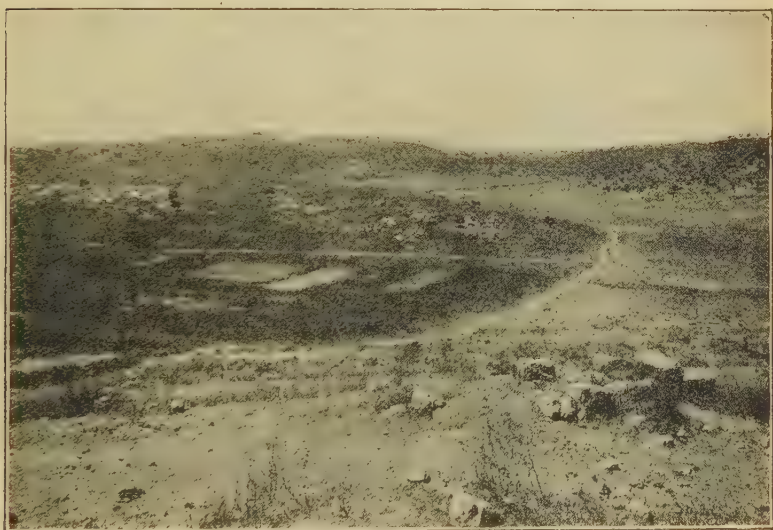


Fig. 1.—View South from Tell Rumeileh (Beth-Shemesh).

minutes' walk in a direct line south and to right of the railway, at its nearest point before the train stops at the station, on its way beyond Ramleh from Jaffa to Jerusalem. The site is essentially a prolongation westward into the lower valley lands of a spur of higher eastern hills whose glens give access to the wider valleys and to the mountains of Judah (*see* Plate).

¹ For a good account of the historical associations of the site of Beth-Shemesh *see* S. A. Cook, *Q.S.*, July, 1910, pp. 220–231.

Beyond the site, as one approaches from the north side, is the rural vista of one of these valleys now rich with all the greenery and flowers of spring. This is the Wādy Bulus, and its waters in periods of rain join themselves with those of the main stream (*see* Fig. 1).

The spur on which lies 'Ain Shems projects westwards into the outlet of this lateral glen, as if on purpose to cut off the flow of its waters into the larger valley.

Here lies the strength of the position of 'Ain Shems. It commands the southern valley, at the same time that to northwards, it overlooks



Fig. 2.—Approach to 'Ain Shems from the North-east.

the level meadows and the main outlet westward of the greater valley of Sorek. Not only so, but it is noticeable that our road from Deir Aban Station approaches 'Ain Shems in a way which indicates that it is going to pass over the shoulder of the spur on which the ancient site is placed, in order thus, by a short cut, to gain the valley of Bulus beyond (*see* Plate).¹ The roadway here and there shows signs of being an ancient one, and it is probable we are here on the track of an old caravan route with south-western trend

¹ Plate : Left-hand side.

joining on to some main way from Judah and connecting 'Ain Shems with Tell es-Safi, Tell el-Hesi and Gaza.¹ 'Ain Shems is thus an instance of how old caravan routes determine the general line of cities whose actual locality depends on some local advantage of position. The local caravan route was between Gaza, Gath, and the upland townships of Judah connected with the Valley of Sorek, the direction was S.W.—N.E. at 'Ain Shems, and thus the shoulder of the spur had to be crossed if there was not to be a *détour* to westward round its point.² Caravan routes make straight for cities in their track, and the caravanserais in the midst of Oriental townships



Fig. 3.—Distant view of Rumeileh-Beth-Shemesh, looking north.

is as old as history. The phenomenon is one of curious interest in the East, and the positions of ancient cities in Asia might well and profitably be studied from this point of view alone. The importance

¹ See the interesting account of ancient routes about 'Ain Shems by Principal G. A. Smith, *Historical Geography of the Holy Land*, p. 219; also *Q.S.*, July, 1910, p. 182.

² See Fig. 2: Rumeileh, looking south-west. Camels on an old caravan route. Fig. 3: Rumeileh, looking north. The old camel track ascending from Wādy Bulus towards Rumeileh-'Ain Shems.

of ancient centres of Asiatic civilization stands indeed in a direct relation to their being on caravan routes or not, and the distance of early townships from these routes is usually a gauge of the greater or less degree of provincialism in their life. Many minor tells in the remoter valley regions about 'Ain Shems afford illustration of this provincialism, while Gath and Lachish, on the main caravan routes, in the days of their ancient prime were second only to Gaza and Askelon themselves.

The caravan route makes a dip or notch for itself in the contour of ancient cities as it passes through them, which has its explanation in the fact that throughout history roadways tend to keep the same invariable level, while the city grows and rises on either side in the course of ages.

This dip or notch is a characteristic feature at 'Ain Shems, as indeed at almost every early Asiatic site that lies in the beaten track of the caravan route. But the story of its occurrence is intricate and exceptional in the broken hilly country of Judah, simpler in the wide plains of Philistia from Gath to Gaza, simplest and least exceptional of all perhaps in upland Moab with its great illimitable outlook towards the mighty, unchanging East. Here is no change, except it be the shifting of the infinite Asiatic horizon; nothing to break the calm monotony of those undulating uplands, with their immemorial camel tracks across the emerging tells, unless it be the one sublime illusion of the Asiatic mirage.

If ever one has been to Madeba or its neighbour eastward, Tell Jelûl, or best of all to Rabbath Moab, the dip or notch in the shoulder of the tell of 'Ain Shems will seem characteristic and familiar. The dip of the roadway passes over, leaving a Muslim wely immediately to the left, and behind this on the rising spur the confused remains of an Arab village dominated by a second wely further east (*see* Plate).¹ All this is 'Ain Shems proper, and it is so-called by the fellahin of the present day. It is possible that this region formed an important part of the ancient township, but the higher building of the Arab village and welys, and the long processes of denudation combined, have done so thoroughly their work of obliteration of any earlier remains there may have been that hardly any deposit now remains on the naked surface of the limestone rock.

¹ Plate: Left-hand side.

Still higher up to eastward are tombs and other rock-cut chambers of uncertain date which may be cisterns, and with these, as is so usual where there is any hope of treasure-trove, Nature has dealt more kindly than the hand of man.

To right of the dip again, all that now remains of the ancient township rises to a higher platform and then descends gradually to westward. This is the lower west end of the spur, and in contrast to the higher east part is called locally Rumeileh (see Fig. 3). Here are the most considerable depths of deposit left behind in the gradual process of denudation of the site, and here also are the most important wall remains still spared by the hand of man. On the level area of the higher platform referred to already are the deep foundations of an enormous building, which turns out on closer inspection to be the remains of what at one time was a Byzantine church. The massive foundation walls of this, running east-west and north-south, cover an area so extensive in the east region of the site as to be calculable at hardly much less than a third of the whole. Into these foundations are built the massive blocks with characteristic *rustica* embossment of earlier town walls. There are other blocks of finer make from earlier private houses or public buildings. With such indications to hand it was all too clear that this edifice was not erected without much damage, both to what pre-existed on the spot and to previous buildings around, including the fortification walls in the environment. The earlier deposit here, as elsewhere on Rumeileh, is not of any very considerable depth. Accordingly the massive foundations of this building, going down probably to the virgin rock, cannot have been laid without much disturbance and injury to this earlier deposit and the concomitant walls that happened to come in the way of the builders. In all cases of monumental buildings erected on earlier sites with miscellaneous materials a double process of destruction is always involved: (*a*) There is the disturbance to and removal of earlier deposits and walls in connection with the laying of massive foundations; (*b*) There is the removal and appropriation of building materials from edifices around towards the erection of the new walls. Considering the large area covered by the Byzantine remains referred to and the consequent great size of the building presupposed by them, there can be no doubt whatever that both the processes referred to above took place on a very considerable scale at the time the church was being built on the mound of Rumeileh.

When I myself visited 'Ain Shems for the first time in April of last year the site was entirely covered with the luxuriant vegetation of an unusually late spring. Thus it was a matter of considerable difficulty to judge of the remains by such surface indications as are usually visible to the eye when the herbage has withered away later in the year.

One fact, however, was very patent: the site, enclosed as it is in valley country among rocky limestone hills, was certain to be one of stone constructions. I had come here straight from Gezer, and the similarity of both sites in this respect was noticeable at the first glance. The hill sites thus presented to my mind a marked contrast to mounds like Tell el-Hesi, where the country is alluvial, and rock or good building stone is at a discount, and where accordingly the remains are largely of mud and rubble construction. But all the same, the mud and rubble sites have a much better chance of survival at the hands of posterity than those of stone. The reason is that mud sites are not turned over for building materials while stone sites usually are, and indeed are certain to be, whenever building operations are going on near at hand. Tell el-Hesi and 'Ain Shems are respectively cases in point. The mound of Lachish, when first the attention of the world was drawn to it through the work of Prof. Flinders Petrie, lay intact to his hand as left by Nature and time alone. At 'Ain Shems, with its treasures of ready-cut building stones, all later generations of men, whether Christian or Arab, have vied with each other in this zealous work of spoliation. The Byzantine church on the one hand and the Arab welys and village on the other are but the most outstanding landmarks in this process. And 'Ain Shems has suffered in this way as few other sites in Palestine have done. If, indeed, the west or Rumeileh end of the site has suffered less in this way than the east end called 'Ain Shems, it is that apparently the occupation of the west end ceased with the thorough destruction of the Byzantine church, whereas Arab occupation in the east half, about the welys, has continued off and on till the present day.

There is, however, another concomitant in these phenomena of occupation. After the complete annihilation of the Christian population, presumably at the time of the destruction of the Byzantine church, the place became "a desolation and a hissing": the ploughshare passed over it, and it was seemingly never again the habitation of men. But here a kindly Mother Nature stepped

in to smooth away and heal the poignant wounds of religious and racial conflict. With the passage of the ploughshare the fertile slopes of Rumeileh were henceforth dedicate to the rural arts of peace. It was now to be for evermore but a gentle incident in the tranquil peasant's toil of those lonely valleys. In this still present there is but one living reminiscence of antique times, and it is when a string of camels emerges over the dip of 'Ain Shems passing along the primitive track of the caravan route from Gath as in the days of old (*see* Fig. 2). Or, haply, that longer queue of camels looming up the Wādy es-Surār is from the Plain of Sharon and has passed by Akir and Ramleh as it now is skirting Rumeileh of 'Ain Shems keeping ever faithful as of yore to that old route of traffic from Ekron to Beth-Shemesh and the hills of Judah. Not even the daily passing of our modern trains, or the new movement towards Zion, has managed to alter that; not even the utter abandonment of a thousand years and more has been enough to turn aside the old caravan route to other tracks of traffic. The unswerving stability of that goes back to causes that are as old as Asia. And who knows but that some day the ancient tell, like many such in Moab, may once more resound with the joyous hum of busy rural life. But that would have its reason, not in the daily passing of our modern trains with crowds of tourists and of pilgrims, however well disposed, but in the renascent cultivation of those fair and fertile valleys, in the re-afforestation of those naked hills, and in the intensive tilling of the rich plains of Philistia as in the days of yore. Then, indeed, the strings of camels laden with the fruits of more abundant harvests would be longer and more frequent—but not changed. And once again the valleys would be filled more fully with the tranquil, joyous stir of busy harvest as in that olden time—as on that day of days when once in dreamy distance of that western valley there hove in sight, coming from Ekron, that rural miracle of the Ark drawn by two milch kine that had never known the yoke. “And the kine took the straight way to the way of Beth-Shemesh, and went along the highway, lowing as they went, and turned not aside to the right hand or to the left; and the lords of the Philistines went after them unto the border of Beth-Shemesh. And they of Beth-Shemesh were reaping their wheat harvest in the valley; and they lifted up their eyes, and saw the Ark, and rejoiced to see it.”¹

¹ 1 Samuel vi, 12-13.

One knows that rural scene of harvest with its miracle of the Ark almost as if one saw it. But how are we to conjure up the vision of that ancient city of the valley? How replace once more the streets and alleys of that time, enter the houses, revisit the city's temple or high place, behold once more its palace? That is a legerdemain that belongs alone to the romance of excavation.

And, true enough, the one great hope of 'Ain Shems would be that the ruins of the Byzantine church, in spite of all the damage its construction must inevitably have caused to earlier buildings beneath and around it, might turn out to occupy the site of an earlier temple or of the Royal Palace, if such there were. I have already referred to the level area of the higher platform on which this church was built, and the eminent position of this, and its relation to its environment, makes it seem indeed the most important on the site. When I first visited 'Ain Shems, I was at once struck by the position of this building and its relation to right and westward of a roadway passing south. This gives the position an orientation eastward which would suit the frontage of a temple. The position is thus so typical that there are many analogies for it elsewhere, and, to give only one instance, it exactly corresponds to the temple area, westward of a roadway going south, at Rabbath Moab. Indeed, at first sight, there did not seem to be anything in the appearance of the building at Rumeileh calculated much to contradict the idea that it might be a late Roman temple built, it is true, of miscellaneous materials from earlier buildings. It must be remembered that we have here hardly more than the foundations of the building in question and, showing out from the luxuriant herbage of the spring, there was nothing that palpably struck the eye calculated to decide either way. We searched about for decorative features such as column drums, fragments of cornice or architrave, but there was apparently nothing of that sort. Then it was that we discovered, half-concealed in the interior of the building, a characteristic Byzantine capital of elongated rectangular shape such as are so common in the East. There are several very similar in the Museum at Alexandria, and, like so many architectural forms, Roman as well as Byzantine, typical of Southern Syria, it is possible that it is in Egypt that we have to look for the immediate predecessors of this variety of Byzantine capital. In view of this capital it was no longer possible to question the character of the building within which it was found. When I visited 'Ain Shems in the late summer, at

a time when all the herbage was withered away, though many details were much clearer to the eye, no essentially new features were to be made out, and, to our surprise, the Byzantine capital was nowhere to be found. It was not at all to be supposed that having been there apparently on the surface for centuries, it had been removed in the short interval since the spring; it was simply, I concluded, no longer readily distinguishable by the eye in the midst of the many fallen blocks that were now visible.

I have already referred to the interesting possibility of an earlier temple on the same site presented by the position and orientation of our Byzantine church in relation to the high road. But the same advantages of orientation and position make the presence of the principal residential edifice of the city on the spot an equally possible and no less interesting alternative. Orientation with frontage eastwards has always been a time-honoured usage of palatial construction in the Nearer East, which may very well turn out to have one more illustration at Rumeileh of 'Ain Shems. And now that we have Dr. Reisner's startling discovery at Samaria of palace records and inventories in the shape of ink-written ostraca in Hebrew, belonging to the time, and apparently the household, of King Ahab, it is no longer a far-fetched idea to conceive the possibility of similar discoveries at kingly residences on other sites.¹ Indeed, the new discovery makes it the first duty of archaeologists opening up new sites in Palestine to concentrate their principal attention on such princely or kingly residences and their immediate environments. Every other aim should be subordinated to this. The probability of the discovery of inscribed documents is greatest in and about the principal residential building on any site, and next to that in the dwellings of notables who may be supposed to have belonged to the more intimate entourage of the princely or royal house, and, as a rule, are found to have their habitations in areas of vantage in relation to the environment of the residence. Such discoveries are a matter of very little probability, indeed, in the case of regions occupied by the common population of ancient sites not in immediate touch with the higher affairs of its rulers.

No doubt where skilled labour is unattainable, and there is no expert archaeological superintendence available to begin with, there is a certain risk in commencing an excavation with the principal

¹ See below, p. 79.

building on a site. On the other hand, the stratification in the case of an edifice which forms a unity, and has well-marked floor-levels, is usually much less intricate than in town-areas where one changes almost at every step from house to house, and from later to earlier floors, few of which are ever well defined. Not only so, however, but it is often a matter of convenience in the excavation of a site which falls away down on all sides, to start operations at the highest point. This procedure obviates the chance of cutting off one's exits which is run by a start at the periphery of a site. If along with this there are indications that the most important building is at the highest and most central point of a site we have a double reason for starting operations there. This is particularly true of mound sites, like many of those in Syria, with inarticulate surface indications. It is very different with monumental sites showing characteristic architectural features above ground. The position of a great temple, or other monumental building, on such a site usually appears at first sight. It is thus a curious phenomenon in the history of excavation, that in the earlier days of exploration archaeological science was hardly occupied with anything else than the excavation of temple sites. In those days the importance of stratification was hardly ever understood: city sites were hardly ever excavated. Now, however, with the intense growth of scientific interest in the stratification of deposit on ancient sites we often have results the opposite of the above. Absorption in this interest often leads exploration of a site into channels so devious as to divert attention altogether from such questions of topography as that concerning the position of a city's most important buildings. This again is especially apt to happen in the case of mound sites with no articulate surface indications such as might afford a clue. Sometimes, indeed, the excavator is put out of his reckoning by finding that the presumed temple, or princely house, is after all, not at the highest point of a site, as he may have conjectured, but for some unknown special reason on some other spot to which he has no apparent clue. Then, indeed, he may run serious risk of missing his temple or residence altogether, unless he is prepared for an exhaustive exploration of a whole site.

The special difficulty about many Syrian mound sites lacking in monumental features above ground is this absence of apparent clues. In their case one has usually to fall back on general considerations of topography such as the position and orientation of the highest

point of a site in relation to a passing roadway. Such considerations are particularly suggestive in the case of a site like 'Ain Shems. Only here a special clue may be afforded by the presence on this highest area of the Byzantine church referred to already. In such a case it will seem reasonable to have recourse to the general considerations of topography we have in mind, and begin the excavation of Rumeileh-'Ain Shems with the Byzantine church and the area between it and the roadway to east of it. On this would then follow the exploration of the lower lying west half of the site which conjecturally may be regarded as the Lower Town of Rumeileh. Alongside of this, in some quiet interval of excavation, such as is afforded by the operations of the harvest season, would come the investigation of the necropolis of 'Ain Shems.

THE DISCOVERIES AT SAMARIA.

By THE REV. PROF. S. R. DRIVER, D.D., M.B.A.¹

PROF. KITTEL, of Leipzig, has just published in the *Theologisches Literaturblatt* (1911, Nos. 3 and 4) two articles on these discoveries, which, though not exhaustive, contain fuller and more accurate particulars than have hitherto appeared. His articles are based upon one by Prof. Lyon, of Harvard, in the *Harvard Theological Review* for January, which, in its turn, is founded upon a report made by the excavator, Prof. Reisner, himself. The statements may consequently be regarded as authoritative. The accounts which first appeared in this country, it is now clear, were exaggerated. The English newspapers reported correctly what was stated by Dr. Yahuda in the *Berlin Tageblatt* of January 19th; but Dr. Yahuda—who, by the way, is a learned and capable Jewish scholar—appears to have been in some way misled by his Jerusalem informant. Prof. Kittel refers to his mistake, but does not entirely explain it, all that he says being that he has seen the information received by

¹ From *The Guardian* of February 10th, 1911, with permission of the Editor and with the Author's revisions and additions.

Dr. Yahuda, and that it "is intelligible from it how he fell into the error." The inventory of Ahab's furniture, the letter from the Assyrian king, and the numerous contract-tablets seem thus, to our disappointment, to disappear. There remain, however, some seventy-five inscribed potsherds of the kind called technically *ostraka*, such as have been found recently in great numbers in Egypt; so that the discovery is still an interesting and valuable one. It might be going too far to say that nothing had been found beyond these *ostraka*, but before any further definite statements are made on the subject it will manifestly be prudent to wait till information is received which is known to be trustworthy.

The excavations at Samaria began in 1908; and in this year considerable remains belonging to the Graeco-Roman period were discovered—those who have visited the spot may remember how a number of columns belonging to a street carried by Herod round the hill are still visible above the ground. In 1909, buildings belonging to the Israelite period were discovered, and the remains of walls, gateways, etc., were found. In 1910, the excavations were carried further down till the rock was reached, and strata containing the remains of palaces were discovered, assigned provisionally to the reigns of Omri, Ahab (877–854 B.C.), Jehu, and Jeroboam II. The *ostraka* were found in close proximity to an alabaster vase bearing the name of Ahab's contemporary, Osorkon II of Egypt (874–853 B.C.). This fact forms a presumption that the *ostraka* belong to the same period. The *ostraka* are just broken pieces of pottery. In Egypt they are inscribed with texts of the most varied contents—letters, contracts, accounts, orders to pay, etc.; and they are so numerous and important that a new science—Ostracology—has sprung up for their study.¹ The *ostraka* from Samaria are of the same kind. Those which have been published seem to be connected with a store of wine and oil. Here are the twelve given by Prof. Kittel:—

No. 5. In the tenth year. (Belonging?) to Shemaryau. From the hill. A jar with fine oil.

No. 6. In the tenth year. Wine from the vineyard of the hill. With a jar of fine oil.

No. 8. In the tenth year. From Saḳ. (Belonging?) to Gaddiyau. A jar of fine oil.

No. 12. In the tenth year. From Yaṣat. A jar of fine oil. (Belonging?) to Aḥino'am.

¹ Deissmann's *New Light on the New Testament* (1907), pp. 20 *sqq.*

- No. 13. In the tenth year. From Abi'ezer. (Belonging?) to Shemaryau. A jar of old wine for Asa. From the hill.
- No. 19. In the eleventh year. From Shemida'. (Belonging?) to Heles, Aphsak, Ba'alā, Zecher.
- No. 33. [In] the eleventh year. From Sarar. (Belonging?) to Yeda'yau, Maranyau, Gaddiyau
- No. 42. In the ninth year. From Shaftan. (Belonging?) to Ba'alzamar. A jar of old wine.
- No. 47. In the eleventh year. From Abi'ezer. (Belonging?) to Asa, Aḥimelech, [and] Ba'ala. From Elnathan.
- No. 49. In the eleventh year. From Helek. (Belonging?) to Asa, Aḥimelech, Ba'alā, [and] Ba'alme'oni.
- No. 50. In the ninth year. From Yaṣat. (Belonging?) to Abino'am. A jar of old wine.
- No. 51. In the eleventh year. (Belonging?) to Badiyau (? Gaddiyau). The vineyard of the hill.

The original Hebrew is not quoted. The years are no doubt those of the reigning king, very probably Ahab. The precise sense of the inscriptions is not always clear. But they seem to be labels stating whence, or from whom, the oil or wine was sent, and what its destination was. Whether, however, the jars were sent from a merchant to his customers, or from the owner of the vineyard or olive-yard, as a due payable to the palace, is not clear. The "vineyard of the hill" will have been some well-known vineyard near Samaria. Vineyards, as is well known, were—as they still are—habitually planted on the sides of hills, and one thinks instinctively of the **קֶרֶן בֶּן שֶׁמֶן** of Isaiah v, 1. The expression rendered "(belonging) to" might, presumably, also mean "for"; but this hardly suits No. 13. Perhaps, if the whole series were before us, these points would be cleared up. Instead of speculation upon imperfect data, it will be wiser, as Kittel observes, to wait till the complete publication of the originals. The characters of the writing are those of the old Western Semitic alphabet, the same, substantially, as those in which Mesha's inscription (the so-called "Moabite Stone") (*c.* 850 B.C.), the Siloam inscription (*c.* 700 B.C.), and old Phœnician inscriptions are written. They exhibit, however, a more cursive hand than those inscriptions—no doubt due to the fact that they are not cut into stone, but written on the pottery with ink and a reed pen. Points and lines indicate the divisions between the words. The tetragrammaton in the proper names is

apparently always written יי, which Prof. Kittel would read *yāw*, or, preferably, *yāū*. The usual forms in the Old Testament are *Yēhō-*, or *Yō-*, at the beginning of proper names, and *-yāhū*, or *-yāh*, at the end.

That writing was known and practised in Palestine long before the time of Ahab is, of course, certain from the Old Testament itself, even upon a critical view of its origin and growth. David, for instance, wrote a letter to Joab; the older narratives of Judges and Samuel must have been written considerably before Ahab's time, besides presupposing, like the older narrative of the Pentateuch as well, considerable experience in the art of literary composition; the "Book of Jashar" is quoted in 2 Sam. i; and the compiler of Kings quotes as his authorities the "Book of the Acts of Solomon," and for the reigns of subsequent kings the "Book of the Chronicles" of the kings of Israel and Judah respectively. But it is interesting to be brought face to face with records actually written in the very heart of the northern kingdom, and either in the reign of Ahab himself, or, at least, not substantially later. It is significant also, especially in view of some theories which have been recently put forth, that both the language and the characters are Hebrew, and not Babylonian.

On the light which the inscriptions may throw on the history of the Hebrew language, not less than on many other questions of interest or importance, it is impossible to say anything until the original texts are published. But a few words may even now be said on the proper names found in the inscriptions. Many of these are, as might be expected, names already known from the Old Testament. Thus, in addition to some of the names mentioned in the inscriptions cited, there occur, for instance, Ela, "Elisa" (presumably Elisha), Joiada (in the Old Testament usually spelt Jehoiada), Jo'ash (as 1 Chron. vii, 8), Nathan, 'Abda, and 'Uzzah. More interesting historically, however, are the names formed from, or compounded with, "Baal"—Ba'alā, Abiba'al, Ba'alzamar, Ba'alāzachar ("Ba'alā¹ remembers": cf. Zechariah, "Yah remembers"), Ba'alme'oni (cf. the place-name, Ba'al-Me'on, Num. xxxii, 38, Ez. xxv, 9), Meriba'al. These names testify to the influence which the worship of Baal must have exerted in Israel at the time, and support the conclusion that the inscriptions date from before

¹ In this name Ba'alā is stated by Prof. Lyon to be written בעלעל, supposed to be an error for בעלל.

the reformation of Jehu, and in all probability from the reign of Ahab. Meriba'al has been long known to have been the true name of Jonathan's son Mephibosheth, "Ba'al," however, being originally intended in it not as the name of the Phœnician deity, but as a title of Jehovah ("owner," "master"). At a later date, when "Ba'al" had come to suggest too strongly the Phœnician god, the scribes substituted for it in most places a name compounded with *bōsheth*, "shame." In two seldom-read genealogies in the Chronicles (1 Chron. viii, 34; ix, 40), however, they neglected to make the correction, and Meribbaal (or Merib-baal) remains there to the present day. ("Eshba'al" was similarly everywhere corrected to "Ishbosheth," except in 1 Chron. viii, 33; ix, 39). *Maranyau* ("Yah is our Lord": cf. "*Maran* atha," 1 Cor. xv, 22) will have been the name of a Syrian settler in Israel who recognized Jehovah, the word for "lord" being Aramaic. The name "Egelyau" (compounded with *egēl*, "calf," or "young bull") will point to the worship of Jehovah under the form of a calf, or young bull, which, as we know, was current in the northern kingdom.

Prof. Reisner's discovery, it will thus be seen, though not as considerable as was at first supposed, is still an extremely interesting one; and it affords, moreover, substantial grounds for the hope that further systematic excavations may result in other, perhaps more important, discoveries in the future.

GLEANINGS FROM THE MINUTE-BOOKS OF THE JERUSALEM LITERARY SOCIETY.

By PROF. R. A. STEWART MACALISTER, M.A., F.S.A.

(*Concluded from Q.S., January, p. 33.*)

XXVII.

At the meeting of 28th March, 1851, Miss NICOLAYSON read a Paper on "The Revolt and Earthquake of Jerusalem in 1834."

In May, 1834 . . . the country was in sad confusion from the peasantry of the mountains of Hebron and Nāblus refusing to serve as soldiers. On the 18th May fighting had begun at Hebron, and

the news, much exaggerated, had so alarmed the people of Jerusalem that shops were shut and no one could be got to do anything. The roads (except that to Jaffa, where Ibrahim Pasha was at the time) were all unsafe. The Moslems not concerned in the revolt were in great consternation.

21st May.—News arrived that between six and seven thousand of the rebel peasantry were in full march to besiege this city. Our garrison at the time amounted to upwards of two thousand, stationed at the several gates of the city, which were kept shut. Between five hundred and six hundred were at the Jaffa gate where the first attack was expected, but during that day they did not appear.

22nd May.—A thousand of the troops marched out to meet them, and returned after having sacked the village of Lifta without meeting the insurgents. During the night there was much firing on the hills to the north of the city.

23rd May.—The troops returned at day-dawn and went out again at eight o'clock. For some days there were occasional skirmishes between the troops and the peasantry.

26th May.—In the evening the inhabitants found themselves in a state of siege, the walls being surrounded by the rebels, and the troops disposed upon the walls keeping up a constant fire. Some cannon fired from the outer ramparts of the castle soon dispersed the peasants from the north-west, but only to press their attack with greater vigour in other parts. Two pieces of cannon were then taken down to the north-east corner, where the greatest onset was made. Again the peasants retreated, to attack where there should be no guns. All supplies of water and provisions from without were of course cut off, and though the attack was not in itself very formidable, still for the time it had all the effects of a regular siege. Nothing could be had in the market, and no public oven was heated. What added much to the danger was that the Muslim inhabitants of the town were strongly suspected of collusion with the rebels, so that when they offered to arm and join the troops in defending the town the Commander thought it necessary to decline the offer—which also prevented the troops from being sent out to disperse the rebels, or at least take possession of the springs, lest the Muslims should shut the gates upon them. The troops, being so few in number, were obliged to keep to their posts day and night, and unless Ibrahim Pasha should send up additional forces it was feared they would soon be completely exhausted.

To this state of apprehension the terror of a severe shock of earthquake was added, about one o'clock p.m. I shall now copy from a Journal written at the time:—

“We” (writes Mr. N[icolayson]) “had just concluded our regular divine service when on a sudden the windows began to shake terribly, and the whole house to totter. In the first moment I thought a mine had been sprung near us, particularly as a cloud of dust immediately passed by the windows: but I soon perceived it was an earthquake, and saying so, I snatched up one of my little girls near me and hurried downstairs, Mrs. T. with her babe in her arms, being just before me. Here the scene was awful—stones falling in every direction, caused by a second shock still stronger than the first, which immediately recurred. I had called on Mrs. N. to follow me, but when I got down I found she had not done so. So putting the child down in the garden by Mrs. T. I hurried up again, and found her and the children sitting on the sofa with the walls and stone roof of the room cracked and rent all around them. I brought them down to the garden, and sat there to wait the next shock, in the midst of the cries and shrieks of our neighbours round us. Mr. Amzalak, a Jew, and his family, with many more friends, came to take refuge with us, as our garden is a large open space. The firing all around the city still continued, but the shock of earthquake was not renewed till about an hour after, and was not then nearly so strong as the first two. About three o'clock another shock followed, but still weaker. About half-past four another, still stronger, occurred—at every one we expected the house to fall around us. At half-past six another still stronger shock occurred. We now prepared to pass the night under the open heavens, and felt truly thankful that we had a place of security to resort to for the purpose. We ventured to go up to the rooms to bring down some necessary articles of clothing and provisions, but not without great apprehension, for on re-entering the upper rooms we found them in a dreadfully shattered state, the walls cracked, the roofs rent, and the floors broken in many places.

“About half-past nine another shock followed, and in less than half-an-hour another stronger, and soon, again, one still more severe. Soon after midnight we had one or two more, but they were slight. The night in general was calm, the sky clear, and the temperature had been much cooler all the day than for many days before Our sense of danger was increased by the apprehension that some

part of the city wall might fall down and thus give the rebels an entrance, which, in all probability, they would use for plunder. Part of the wall, where it forms the outer enclosure of the mosque *el-Aksa*, was actually thrown down by the first great shock—some houses and the tops of minarets fell, under our own observation.

“*27th May* We awoke again this morning still in safety. If I mistake not, two or three slight shocks occurred this morning During the night there was a rather severe shock of earthquake, and all still remained in the garden, sleeping under the open heavens. As the firing still continued, the bullets often whizzed about the heads of those who were thus so exposed to them.

“*28th May*.—The rebels made a strong effort, and were as vigorously repulsed by the soldiers. As there had been no shock of earthquake during the day, it was thought safer to return to the house and occupy the lower rooms. Scarcity of water and fuel was beginning to be felt by many of the poor.”

1st June.—This night the little missionary band gathered together to sit and watch, as the firing was very constant. A little after midnight they heard the drums beat a retreat, and then the firing ceased. The event they most dreaded was now about to take place. The city was abandoned to the rebels, the torops had retired into the castle; the retreat of the soldiers continued till after three o'clock, the drawbridge was taken up, and then a dead silence for a little time; a time of dreadful suspense and apprehension, expecting every moment to find the houses broken open by the rebels and the batteries of the castle directed against them.¹

Soon the sound of musketry began at a short distance and continued increasing and approaching. The little party now fastened their doors and kept as quiet as possible, determined to save their lives by an immediate surrender of their property. The cannon of the castle soon began, and the irregular firing of musketry was all around. They heard the house next to them broken open, and expected theirs would be so at any moment

2nd June.—Day had now dawned, and Mr. N. read some psalms and other portions of the Scripture. Meanwhile the firing seemed

¹ [The missionary premises, where the English Church now stands, were on the opposite side of the road from the castle.]

to retreat, and at six o'clock, hearing the drums, Mr. N. went to a part of the house looking towards the castle, and, to his great joy, saw the soldiers all around the gate bringing in things, evidently booty taken from the rebels. This showed that the rebels had been defeated during the night, and that the town was again in the hands of the troops At night the soldiers again withdrew to the castle. The rebels entered again and began breaking open shops, and when seen in groups from the castle a shot was fired among them.

4th June.—On the morning the rebels were heard in that part of the house looking towards the castle. At one o'clock, all seeming quiet, Mr. N. ventured to go up to that part of the house, and found to his surprise that the rebels had bolted the door. This led him to infer that they were as much afraid of him as he could be of them. He, therefore, opened the door, and crossing the terrace entered at the window, which they had broken, and found everything in a state of confusion except the books. He also found they had broken open and rifled of their contents all the boxes. So, finding that the mischief was done, he hastened away, but determined to secure the door, so that should the rebels return they could not get in to that part of the house they were living in. While thus engaged they heard voices within. Mr. N. was just about to leave, when a voice asked: "Why are you afraid?" and on opening the door he saw a Muslim of the town and a tall fellah with his gun, who calmly looked at him. Mr. N. then asked them: "what was their object?" "To butcher them all round," the fellah replied. "Whom?" asked Mr. N. "The soldiers." "But not the people of the town?" asked Mr. N. "No," said he, "the soldiers, the soldiers." He further informed Mr. N. that they (another having now joined them) were engaged to prevent the fellahin of the neighbourhood from plundering the houses. Mr. N. showed them what had been done in his house, and they offered to stay and guard while he removed the things. This they did. They were very anxious to look out upon the castle, but on Mr. N. assuring them the castle was just opposite, and that they would be fired upon, they desisted, saying they would not for his sake.

On removing the things they wanted to come into the house, which could not be refused. They asked for a cup of coffee, and while waiting for it looked through every room of the house, and ventured up on the terrace, leaving, however, the gun below,

They offered ten of their number as a guard, but this was declined, fearing they might be observed from the castle and bring the firing upon the house.

5th June.—The fellahin came in large numbers, and though they declared not a straw should be taken, scarcely any left without some article. Mr. N. was induced to take a guard of six men to keep the others off, and agreed to pay them each a dollar a day. They were very civil in their manners, and full of professions of faithfulness.

6th June.—Very quiet; all the fellahin disappeared, even the guard, and were seen soon after making their way across the hills. At four o'clock two of the guards came to take away their booty, which they had lodged in the house. They were asked what was the matter, and they replied that the soldiers had surrounded the city and they hurried away. In about two hours the soldiers came out of the castle and went about the town. About fifty came to Mr. N., who gave them bread, cheese, and water—they had been short of provisions. About twenty took up their quarters in and about the house, and built breastworks in the windows of the upper rooms.

7th June.—About ten a.m. the Pasha entered with one regiment and six pieces of artillery. They had had sharp fighting in the road-passes for three days and nights.

9th June.—Early in the morning the Pasha started at the head of his troops (two thousand cavalry and four thousand infantry) to encounter the rebels who, as he had been informed, were approaching by the Nāblus road to fight him. About noon he returned, having killed fifteen hundred of the rebels and taken eleven prisoners. The engagement took place at about two hours distance.

18th June.—To fill up the measure of misery of the inhabitants, a report of plague within the city was now fully established. The Pasha ordered an enquiry to be made by his medical men, the result of which was an order to the convents to shut up. On the 16th a battle took place near the Pools of Solomon where the rebels had their head-quarters: they proved so superior in numbers and position that when the troops, after a march of three hours over bad ground and in the heat of the day, came up to them they were so completely surrounded that they could do nothing more than

cut their way through them back again, which they effected with great loss. A young officer of high standing and great abilities was literally cut to pieces.

20th June.—At seven p.m. alarm was again raised by a shock of earthquake which, though slight, brought back all the feeling of apprehension that had almost disappeared.

24th June.—Negotiations were commenced between the Pasha and the rebel fellahin.

12th July.—Mr. T. returned in health. During the troubles the missionaries had had good health, and as the hot weather came on, Mrs. T. suffered from ophthalmia and Mrs. N. was taken with a rather severe fever. Notwithstanding the heat, the plague continued its ravages in the convents. It was reported from the army that Ibrahim Pasha had taken Nāblus.

16th July.—Mr. T. was taken ill. On the 28th he was better and able to attend on Mrs. T., who was now dangerously ill.

22nd July.—Mrs. T. breathed her last at sunset

1st August.—Mr. N. had an attack of ophthalmia until the 5th.

The Pasha, after taking Nāblus, remained there three weeks to disarm the people, and took fifteen thousand guns. The sheikhs having fled to Hebron, where they were determined to make their last stand, the Pasha marched thither. After twice defeating the rebels in the field, he took the town by assault and gave it over to the soldiers to plunder. They killed all the Muslim inhabitants they could find; and, some of them fleeing into the Jewish quarter, the soldiers carried on the work of plunder there also, and completely stripped the Jews, their houses, and even their synagogues.

16th August.—Commodore Paterson, of the U.S. Navy, with his family and sixteen officers arrived with a surgeon At last it was determined that all [the missionaries] should go to Beirut, in order to recover from the long continued sickness and anxiety. On the 8th September they thankfully bade adieu to Jerusalem, the scene, to them, of so much trouble during the last four months.

XXVIII.

At the meeting of 19th December, 1851, the following list of *Awsâm* or distinguishing marks of the various tribes frequenting the Jordan was exhibited:—

	Abunsair.		Beni Egba.		Christian Arabs.
	Leja.		Obain Zeben.		Kaabna.
	Koraishah.		Jehallin.		Hawaitât.
	Abunjaib.		Anizi.		Hamid.
	Dhullâm.				Tiyâhah.
	Diab.		Pi or  Abu Faiz.		

[The orthography of the names as here given follows that of the MS., except that I have substituted *i* for *ee*, and *h* for *hh*.]

XXIX.

At the meeting of 2nd July, 1852, Rev. H. C. REICHARDT read "Remarks on a Phœnician Gem," which he exhibited.¹

* * * * *

There are a number of other articles in the second volume, but as most of them consist of essays in geology (now out of date), attempts at identifying Biblical sites (ditto), and gossiping travel-diaries over tracks long since beaten dry, there is nothing further worth extracting from it.

¹ [From the drawing furnished by Prof. Macalister and the attempts at decipherment, the gem is certainly that published by Levy (Heb. No. 14) and de Vogüé (No. 40), and it is unnecessary, therefore, to quote the abstract. The legend runs: "To Menahemeth, wife of Gad-melek"; the precise pronunciation of the names is of course uncertain.—ED.]

RECENTLY FOUND INSCRIPTIONS RELATING TO ROMAN CAMPAIGNS IN PALESTINE.

By JOSEPH OFFORD, *M.S.B.A.*, and H. H. CLIFFORD GIBBON.

SOME years ago I had the honour of publishing all the then known epigraphical material relating to the Jewish Wars under Vespasian and Hadrian.¹ Since that time several inscriptions have been discovered which add to the material then collected, and quite recently a new text has been found which refers distinctly to the siege of Jerusalem, and is of such importance to all interested in the history of Palestine as to be inserted in the *Quarterly Statement*.

For this relic's preservation we are indebted to the soil of Egypt, for it was found in the ruins of a house in the Fayoum, upon the site of the old Egypto-Roman town of Philadelphia. The document consists of a wooden plaque, or panel, furnished with a narrow strengthening border, or frame, and is quite perfect except for a small portion near one edge, gnawed away by a mouse or rat.

Both sides of the panel are closely covered with writing. The inscription thus set forth is nearly allied to many texts that are known as Roman military diplomas, which are the officially engrossed honorary discharge from service of a veteran after fulfilling his term under the Eagles. Hitherto, such records have always been engraven upon bronze plates, so this wooden specimen is unique. Moreover, the text is considerably amplified, and the veracity of the deed certified by nine witnesses. It also concerns more than a single soldier. For these various reasons, M. G. Lefebvre, who first published it,² has styled the inscription, very properly, an Imperial Edict.

The text may be divided into four parts: the preamble, ll. 1 to 9; the copy of the Edict, ll. 10 to 30; the oath of those interested, ll. 31 to 36; and the names of the witnesses.

The value of the text to our readers lies in the fact that the veteran served in the X Fretensis Legion, took a distinguished part

¹ *Proceedings Society Biblical Archaeology*, Vol. XXIV, 1902, pp. 325-8, and Vol. XXV, 1903, pp. 30, 33, "Inscriptions relating to the Jewish War of Vespasian and Titus"; and Vol. XX, 1898, pp. 59-69, "Inscriptions relating to Hadrian's Jewish War."

² *Bulletin de la Société Archeologique d'Alexandrie*, Tome X, III, 1910, p. 39.

in the Jewish Campaign under Titus, and was present at the siege and sack of Jerusalem, that city, as Hierosolyma, being expressly mentioned.

The old warrior's name was M. Valerius Quadratus, and the newly found panel text testifies that it was a replica of an Imperial Edict issued in his favour, and also of that of some of his comrades in the legion. The Emperor Domitian promulgated the Edict by the intervention of the Imperial Legate Sextus Hermetidius Campanus, in December, A.D. 93.

One copy of the document was duly stored in the archives at Rome, as were the ordinary military diplomas, but this Edict was not placed in the usual temple used for the purpose. The duplicate had been forwarded to the Governor of Egypt, M. Junius Mettius Rufus, and was preserved at Alexandria. It is of this that the text upon the panel is a copy, made upon July 2, A.D. 94, and doubtless was provided specially for Quadratus to place in a position of honour in his home. The veteran had probably joined the Legion when it was quartered in Egypt before the Jewish War. He retired with his children, who are rendered legitimate by the Edict, to end his days at Philadelphia. When found there were with it some papyri of the second century, so his descendants probably continued in his home for one or more generations. The following is the text of the Edict, the lacuna being on the portion of the panel that has been eaten away :—

Front Face.

L · NONIO · CALPVRNIO · TORQVATO · ASPRENATE · T · SEXTIO
MAGIO | LATERANO · COS · VI · NON · IVLIAS · ANNO · XIII IMP · CAESA
RIS · DOMIATIANI | AVG · GERMANICI · MENSE · EPIP · DIE · VIII · ALEX
· ADAEGYPTVM · | M · VALERIVS · M · F · POL · QVADRATVS · VET ·
DIMMISSVS · HONESTA · | MISSIONE · EX · LEG · X · FRETENSE · TES
TATVSEST · SE · DESCRIPTVM | ET · RECOGNITVM · FECISSE · EX · TA
BVLA · AENEA · QVAE · EST · FIXA · | INCAESAREO · MAGNO · ESCEN
DENTIVM · SCALAS · SECVNDAS | SVBPORTICVM · DEXTERIOREM ·
SECVS · AEDEM · VENERIS · MAR | MOREAE · INPARIETE · INQVA · SC
RIPTVM · EST · ET · ID · QVOD · INFRA · SCRIPTVM · EST || IMP · CAE
SAR · DIVI · VESPASIANI · F · DOMITIANVS · AVG · GERMANICVS · | PON
TIFEX · MAXIMVS · TRIB · POTEST · VII · IMP · XIII · CENSOR · PERPETV
VS | P · P · DICIT · VISVM · EST · MIHI · EDICTO · SIGNIFICARE · VNIVER
SORV[m] | VESTRORVM · VT · VETERANI · MILITES · OMNIBVS · VECTI

GALIB[us] | PORTITORIBVS - PVBLICIS · LIBERATI · IMMVNES - ESSE
 - DEBEN[t] | IPSI · CONIVGES · LIBERIQUE · EORVM · PARENTES -
 QVI · CONVIVIA [eo]RVM · SVMENT · OMNI · OPTVMO · IVRE · C · R · ESSE
 POSSINT · ET · OMN[i] IMMVNITATE · LIBERATI · APSOLVTIQUE ·
 SINT · ET · OMNEM I[mmu]NITATEM · Q · S · S · S · PARENTES · LIBERIQUE ·
 EORVM · IDEM · IVRI[s] IDEM · CONDICIONIS · SINT · VTIQUE · PRAE
 DIA · DOMVS · TABERN [ae] INVITOS · INTERNIQVI · VETERANOS ·
 S . . . ONIS

Back.

Some 9 letters missing ETERANORVM CVM VXORIBVS ET LIBERIS · S · S · IN
 AERE IN | CISI AVT · SI QVI · CAELIBESSINT · CVM ISQVAS POSTEA
 DVXISSENT | DVMTAXAT SINGVLIS SINGVLASQVIMILITAVERVNT
 HIEROSOLVMNI | INLEG · X · FRETENSE DIMMISSORVM HOÑ
 EST AMISSIONE STIPENDII SEMERITIS · PERSEX · HERMETIDI
 VM CAMPANVM LEGATVM AVG · PROPRAETORE | V · K · IAN SEX ·
 POMPEIO COLLEGA · Q · PEDVCAEO · PRISCINO · COS · QVI MILITA
 RE | COEDERVNT · P · GALERIO TRACHALOTICATIO ET · T · FLAVIO ·
 CN ARVLENO · COS · | EXPERMISSVM · IVNI · RVFI · PRAEFECTI · AE
 GYPTI · L · NONIO · CALPV RNIO | TORQVATO · ASPRENATE T · SEXT
 IOMAGIO · LATERANO COS · K · IVLIS ANNO || XIII IMP CAESARIS
 DOMITIANI · AVG · GERMANICI MENSE EPIPDIE VII

IBIM · VALERIUS M F POLQVA DRATVS CORAAMAC · PRAESENTI
 BV · S · EIS | QVI SIGNATVRI · ERANT · TESTATVS EST · IVRATVSQVE DI
 XIT · PER : IO · M ET GENIVM | SACRATISSIMI IMP CAESAR DOMITI
 ANI AVG · GERMANICI IN MILITIA | SIBI · L · VALERIVM VALENTEM
 ET VALERIAM HERACLIVNET · VALERIAM | ARTEMIN OMNES

-S S-

TRES · NATO ESSE EOS QVE INAERE INCISOSCIVITATEM | ROMA

EIVSDEM

NAM CONSESVTOS ESSE BENEFICIO OPTVM I PRINCIPIS

AMPLIFIED TEXT OF DIPLOMA OF QUADRATUS.

L. Nonio Calpurnio Torquato Asprenate T. Sextio Magio
 Laterano co(nsulib)us VI Non(as) Julias, anno XIII Imp(eratoris)
 Caesaris Domitiani Aug(usti) Germanici, mense Epip, die VIII
 Alex(andra) ad Aegyptum. M. Valerius M. f(ilius) Pol(lia) (tribu)
 Quadratus vetranus, dimmissus honesta missione ex leg(ione)
 X Fretense testatus est se descriptum et recognitum fecisse ex
 tabula aenea quae est fixa in Caesareo Magno, escendentium scalas

secundas sub porticum dexteriorem, secus aedem Veneris marmoreae, in pariete, in qua scriptum est, et id quod infra scriptum est : ||

Imp(erator) Caesar, divi Vespasiani f(ilius) Domitianus Aug(ustus) Germanicus, pontifex maximus, trib(unicia) potest(ate) VII imp(erator) XIII censor perpetuus p(ater) p(atriciae), dicit.

Visum est mihi edicto significare universoru(m) vestrorum, ut veterani milites omnibus vectigalib(us), portitoribus publicis liberati, immunes esse debent ipsi coniuges, liberique eorum. Parentes qui conubia (eo)rum sument omni optumo iure c(ives) R(omani) esse possint, et om(ni) immunitate liberati absolutique sint et omnem i(mmu)nitatem q(ui) s(upra) s(cripti) s(unt) parentes liberique eorum, idem iuris, idem condicionis sint utique praedia, domus tabern(ae). Invitos indemni qui veteranos (.) veteranorum cum uxoribus et liberis supra scripta in aere incisi, aut, si qui caelibes sint cum iis quas postea duxissent duntaxit singuli singulas : qui militaverunt Hierosolymis in leg(ione) X Fretense dimmissorum honesta missione stipendiis emeritis per Sextum Hermetidium Campanum legatum Aug(usti) Proprætores. V K(alendis) Ian(uariis) Se(xto) Pompeio Collega. Q Perducaeo Priscino co(nsulibus). Qui militare coeperunt, P. Galerio Trachato. Ti Lentio et T. Flavio ; Cn Aruleno co(nsulibus).

Ex permissis M. Juni Rufi præfecti Aegypti L. Nonio Calpurnio Torquato Asprenate. L. Sextio Magio Laterano co(nsulibus).

K(alendiis) Juli(is) anno XIII Imp(eratoris) Caesaris Domitiani Aug(usti) Germanici, mense Epip die VII.

Ibi M. Valerius M. (filius) Pol(lia tribu) Quadratus coram (?) ac praesentibus eis qui signaturi erant, testatus est iuratusque dixit per I(ovem) o(ptimum) M(aximum) et genium sacratissimi imp(eratoris) Caesaris Domitiani Aug(usti) Germanici in militia, sibi L. Valerium, Valentem et Valeriam, Heraclem et Valeriam Artemin, omnes tres supra scriptos natos esse, eosque in aere incisos civitatem Romanam consecutos esse beneficio eiusdem optumi principis.

This may be rendered freely as follows :—¹

During the consulship of Lucius Nonius Calpurnius Torquatus Asprenas ; and Titus Sextius Magius Lateranus : July 2nd, in the 13th year of the Imperial Caesar Domitianus Augustus Germanicus, 8th day of the month Epiphi, at Alexandria, in Egypt.

¹ I am indebted to Mr. B. C. Roberts, B.A., of Pembroke College, Cambridge, and to M. l'Abbé Louis Jalabert, for some useful suggestions in the renderings.

Marcus Valerius Quadratus, son of Marcus, filiated to the Pollia tribe, a veteran (who) was dismissed with an honorable discharge from the X Fretensis Legion, has testified that this is a true copy of the bronze tablet which is affixed in the Caesarium Magnum, close to the further right-hand portico, as you ascend the second staircase beside the shrine of the marble Venus ; upon the wall : in which it is written, and it is that inscribed below.

The Emperor Caesar Domitianus Augustus Germanicus, son of the god Vespasian, Chief Pontiff, 7th year of his Tribunician Power. Saluted Emperor for the 13th time. Perpetual Censor, and Father of his country says—

“It has seemed good to me to declare, by an edict applying to your whole body, that veteran soldiers shall be freed from all taxation, and exempt from public imposts, they, their wives and children. Their relatives they shall acquire by marriage can enjoy the full right of Roman citizenship. They and their relatives and children are released and exempted from public office and may obtain all exemptions” (referred to above). “Moreover, their estates, houses and shops are to be held as governed by the same rules and conditions.

“The veterans with their aforesaid” (inscribed on the bronze) “legal wives and offspring ; or, in the case of those who are single ; together with those women whom they shall subsequently first espouse ; and having seen service at Jerusalem in the X Fretensis Legion, these having retired with an honorable discharge, having served their time, and been dismissed by Sextius Hermetidius Campanus, Augustan Legate : for the Proprætor”
(Copied) by permission of the Præfect of Egypt, Marcus Junius Rufus,¹ during the consulship of Lucius Sextius Magius Lateranus. 1st July, 13th year of the Emperor Caesar Domitian Augustus Germanicus, in the month of Epiphi 7th day.

In that place, Marcus Valerius M. Quadratus, filiated to the Pallia tribe, in the presence of, and witnessed by these who are signatories ; having sworn and testified by the great and beneficent Jove and the genius of the most sacred Emperor Caesar Domitianus, that Lucius Valerius Valens and Valeria Heracle(s) (or eia) and

¹ This personage is probably identical with Marcus Mettius Rufus, Præfect of Egypt mentioned in *Oxyrhynchus Papyri*, I, 72 ; also Petrie, *Koptos*, Plate XXVII, and an inscription edited by Jouguet, *Bulletin Correspondence Hellenique*, XX, p. 245. If so, he held office much longer than usual.

Valeria Artemis, all as above written, were born during service; and that they having been inscribed on the bronze be legally entitled to the Roman citizenship and its full privileges.

The names of witnesses are omitted.

To this newly-found inscription mentioning Jerusalem can be added another from Baalbec published by Mommsen, and again in the *Revue Archéologique*, 1903, p. 467. It records a special honorable insignia being bestowed upon a soldier for conspicuous bravery at the assault upon a Jewish fortified city in Titus' Jewish campaign.

For the Jewish War this veteran was probably under the Eagle of the Fulminata Legion, in which he is stated to have at one time served, though the mention, apparently, of the Apollinaris Legion, at the mutilated termination of the text, renders it possible, as that was in Vespasian's Jewish War, that it was in a detachment of that legion that he then fought.

He had been in the ranks of the Adjutrix Legion and this corps seems to have furnished some troops to sustain the strength of other legions in Judea, because an inscription concerning an officer named Larcius Lepidus, who took part in the Jewish War in the X Frentensis Legion, tells us he had been in the Adjutrix. Certainly C. Velius Rufus was most proud of his career under Titus, and there can be but little doubt that Jerusalem was the scene of his prowess, though it may have been at the capture of another city of Judea.

C · VELIO · SAI

VI · F · RVFO · P · P · LEG XII

FULM · PRAEF VEXILLARI

ORUM LEG VIII · I · ADIVT · II · ADIVT

II AVG · VIII AVG · VIII HISP XIII GE

M · XX · VIC · XXI RAPAC · TRIB · CO

II XIII VRB · DVCI · EXERCITVS · AFRICI · ET

MAVRETANICI · AD · NATIONES · QVAE

SVNT IN MAVRETANIA · COMPRIMENDAS · DO

NIS DONATO · AB IMP · VESPASIANI · ET IMP

TITO · BELLO IVDAICO · CORONA VALLAR

TORQVIBVS · FA(L)ERIS ARMILLIS

.....

M · ALFIVS · M · F · FAB · O

L IACVS AQVILEI · VET · LEG XV APOI A P

Finally, an insignificant record of the presence of Roman troops at Jerusalem may be mentioned. It consists of a bowl, or basin, ornamented with some vine leaves and an inscription MDPFLS.

This was published in the *Revue Biblique* of 1908, p. 410, where it is correctly indicated that these initials expanded mean Myrtille Domitiae Publii Filiae Lucillae Servi (opus).

This piece of pottery had therefore been made at the workshops belonging to the princess Domitia Lucilla, who was born about A.D. 85, and died *circa* A.D. 156. She was mother of Marcus Aurelius. It is known that at this period the Imperial family owned potteries whose profits were most lucrative. The factory of Lucilla's had a manager, a slave named Myrtilus, under whose supervision this bowl was made, which is probably of accurate size so as to measure out the amount of wine allotted to a soldier at the canteen. As the vessel must have come to Jerusalem early in the second century it was almost certainly taken there with the baggage of Hadrian's army about the time of his Jewish War of A.D. 130.

A new inscription relating to the Roman army in Palestine is published by M. l'Abbé Jalabert in *Bull. Soc. Antiquaires Française*, 1909, p. 296-300. It was found at Samaria, and is probably of the third century.

I(ovi) O(ptimo) M(aximo) mil(ites) vexillarii coh(ortium) Pan(noniae) Sup(erioris), vives Sise(iani) (et) Vorecian(i) et-Latobici, sacrum fecerunt.

REPORT FROM DR. MACKENZIE ON ADASEH.

IN response to the questions of the Rev. W. F. Birch, I am sending you herewith a short account of what we have been finding out about Tell Adaseh and its environment.¹

Mr. Newton and I went out to beyond er-Rām and identified Adaseh at some fifteen minutes' walk away from the Nablūs road, on the left-hand side going out, and a little to this side of er-Rām. The site, while quite distinct in itself, appeared from the high-road merely as a rounded hill among the many other rounded hills all around. We were not able to make any other observation that day.

¹ See below pp. 101 *sqq.*

Subsequently, Prof. Dalman came to see me, and I took occasion to ask him about a site concerning which, he had told me last April, he was very much interested. This was Tell el-Ful. He told me that this site was very important, and that, according to him, there was every probability it was Gibeah of Saul. The rounded excrescence on the top of it had been found, he said, as the result of a small trial excavation to be a Crusading fort. But the tell around this had not been examined, and it contained strong walls and other early remains.

The next day (Saturday), Jusuf and I went out and divided the whole day between Tell el-Ful and Tell Adaseh. We were both very much impressed with Tell el-Ful, and it turned out that the fort on the top, to which Prof. Dalman had referred, could not by any possibility be Crusading, and that it had every appearance of being an early Jewish fort. Much of the pottery about was characteristically Jewish. Around this, on the tell itself, we traced line within line of terracing, a good deal of which appeared to be strong wall. The position we found to be a very commanding one, with a very extensive outlook on all sides. To the south, practically the whole of Jerusalem was visible. To the east appeared part of the Jordan Valley and of the Dead Sea, with a view across to East Palestine and Moab. To north and west was a wide panorama of hill country, with many other ancient sites in full view. The most noticeable among these was Ramah, quite near at hand to the north. The important point about sites in a position similar to that of Tell el-Ful is that being on or near the watershed, they command such a wide view both to east (Jordan Valley) and west (the adjoining ancient sites on that side).

When now we came to examine Tell Adaseh we found that it entirely lacked the advantage of position referred to above, by being too much to the west of the watershed, and through not standing out sufficiently among the surrounding hills. We ascended it on the west side and at once we began to have doubts as to whether it could ever have played an important rôle in Jewish history. Our doubts were confirmed when we reached the top and found it crowned by a sort of poor Byzantine stronghold. There were two birkets on the south-west side of this fort, and a cistern or two on the north-west side. To north-east were the remains of poor mosaic and a small Byzantine column base. There was nothing whatever that we could possibly assign to an earlier date, and there was not

a scrap of Jewish pottery, such as was so much in evidence at Tell el-Fül.¹

The inevitable conclusion was that Adaseh could not possibly be Gibeah, for the very simple reason that, so far as the data were concerned, *it was not a pre-Christian site.*

The answers to the questions asked by Mr. Birch are as follows :—

1. Wādy ed-Dumm. This has got several names from the point where it leaves the village of er-Rām until the point where it passes away to south-west on leaving Adaseh to the right:

- | | | | |
|-----|----------------|-------------|---|
| (1) | Wādy er-Rām, | وادي الرامه | |
| (2) | „ el-Gōs, | الجوز | „ |
| (3) | „ ed-Dumm, | الدم | „ |
| (4) | „ ‘Adasia, | عداسيا | „ |
| (5) | „ Beit Hanina, | بيت هانينا | „ |

- (1) Wādy er-Rām is the part which has er-Rām on the left and the high-road to Nablūs on the right, going south, and reaching as far as the modern bridge, by means of which the road passes the stream.
- (2) Wādy el-Gos is the part of the stream immediately below the bridge, and this name remains only for a minute's walk.
- (3) Wādy ed-Dumm is the part of the stream one goes along as one approaches the site of Adaseh.
- (4) Wādy ‘Adasia is the name of the stream as it passes the hill of Adaseh on the right, and reaching as far as the road to el-Gib.
- (5) Wādy Beit Hanina from the road to el-Gib onwards.

2. The stream as it passes er-Rām seems so much on the watershed, that, at parts, it looks uncertain whether it will turn east towards the Jordan, or make for some larger valley whose connections are with the Mediterranean. It is only as it approaches the bridge that we realize that it is going to be a stream of the west. With this watershed environment corresponds the shallowness of the valley. Before the rains, indeed, it was almost

¹ Jusuf, who is very expert in spotting early pottery, could not find a single fragment that was earlier than the remains.

impossible at any distance to discern the course of the river bed. Past er-Ram the stream, in rain time, takes its shallow course due south-south-east, and only quite near the bridge does it bend decidedly south-west. Here and there along its course are shallow stagnant pools between which the stream is a mere rivulet. The descent, so near the watershed, is very gradual, and the ascent, to right and left of the valley, slopes so almost imperceptibly that it is only the presence of the slender thread of water in times of rain that makes one realize that a valley is there. This shallowness of the valley continues until Adaseh is well passed, and there is no precipitous rock or bank anywhere, neither is there perceptible any cave or swallow-hole or spring.

3. The only names we obtained were of the different parts of the wādy.

4. We visited the wādy after heavy rain a week on Wednesday, February 8th, but it seemed clear that the valley in the environment of Adaseh was not of a character to make the presence of swallow-holes likely, though such may exist further down in Wady Beit Hanina.

5. In all the stretch from er-Rām to past Adaseh there were no caves noticeable, or, indeed, very likely in the course of the shallow valley.

6. From what has been said above it follows that nowhere are the banks of the stream precipitous between er-Ram and Adaseh and beyond.

7. The only artificial heaps of stones apart from those to be connected with modern quarrying operations are those at the top of Khūrbet Adaseh where the ruins are.

8. There is a good deal of limestone rock on the naked west slope of Adaseh, but the whole country is full of this, and its ubiquity must be largely due to the processes of denudation. There is no noticeable boulder in the immediate environment of Adaseh such as might stand out distinctly in the midst of the ledging rock which is particularly noticeable on the west slope of Adaseh. Here, however, the whole slope is exposed to view where the road passes to el-Gib.

JERUSALEM, *February 10th, 1911.*

GIBEAH OF SAUL AND ZELA. THE SITE OF JONATHAN'S HOME AND TOMB.

By THE REV. W. F. BIRCH.

DAVID and Jonathan, a noble pair of friends, in valour were equal, in honours unequal. David with cheeses tripped down to the valley of Elah and silenced Goliath with his first stone. Jonathan with lad, rod and sword, scaled beetling Bozez, and turned to flight armies of aliens. David, king for forty years, was buried with full honours in Zion, the city of David (on Ophel, so called, near Siloam, *Q.S.*, 1878), and his tomb is with us unto this day, untrodden apparently in 1910 by Capt. Parker. Jonathan fell on Gilboa: his body was fastened to the wall of Beth-shan; snatched by the clannish warriors of Jabesh, his bones were buried by them in a dolmen under its (terebinth ?) tree, and finally transported by his sad friend to the north side of Zelah of Benjamin—

“Here rests his head upon the lap of earth,
Nigh Kabr Ibn Israin, in the tomb of Kish.”

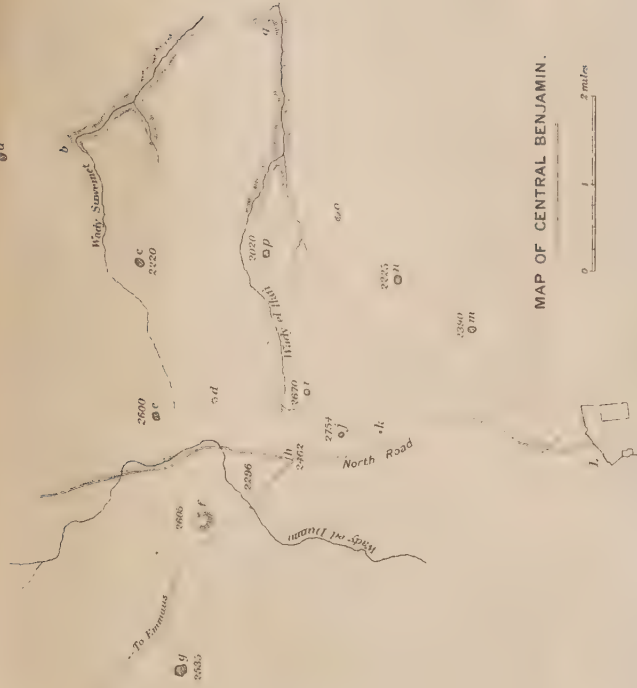
As the first stone for the monument (*acre perennius*), due at his native Gibeah to Jonathan, be the proof now tendered that Gibeah of Saul stood five miles north of Jerusalem, on the west side of Wady ed-Dumm (valley of blood), on the hill known to the Franks for certainly some forty years as Khurbet Adesch (ruin of Lentils). On October 24th, 1881, the reduced map brought light to me by its shading distinctly showing Gibeah.

In 1882 (*Q.S.*, pp. 59 and 52) the arguments for Adesch being Gibeah seemed to me conclusive, and a special examination by Col. Mantell on February 20th showed that “the present ruin having tombs, cisterns, and other indications marks an important ancient site” (*ib.*, p. 168). Unhappily Adesch had been already pre-occupied as the site of the Maccabæan Adasa, and Wady ed-Dumm credited with having acquired its name from Nicanor’s disastrous defeat: a remarkable coincidence and instance of a name apparently confirming an identification.

Hasty David might divide Saul's land between Mephibosheth and Ziba, but no one would have the temerity to suggest the division of a small hill between Gibeah and Adasa, or to maintain that the same locality was by Josephus called first Gibeah, then Adasa, next Gibeah of Saul, and finally by Col. Conder and Sir Charles Wilson, Kh. Adeseh. In 1882 I was fully convinced that Adeseh was the true site of Gibeah, but powerless to disperse the attractive popular illusion that Adasa had once stood on the Adeseh hill.

It is to be observed: (1) That Finn, between 1846 and 1863, identified Adasa after a chat with ploughmen. (2) That Prof. Clermont-Ganneau (*Q.S.*, 1874, p. 109) wrote: "One of my men told me that Kh. el-'Adésé, north (?) of Bir Nebala, is called also Beit Lidje"; and in *Researches* showed that the last name was in use about 800 years before, adding that the identity is "certainly proved." (3) That Conder's *Handbook* (1879) stated: "Adasa. The site is still connected with a tradition of some great slaughter, for the ruin of 'Adasah stands above the valley called Wādy ed-Dumm (the valley of blood)," and in the line of advance on Jerusalem (*Q.S.*, 1881, p. 46). (4) That the Fund's map (1880) marked Bir Nebala due west of Adaseh. (5) That the name list in 1881 gave "Kh. Adaseh. The ruin of lentils. Two ruins either of which might be Adasa. . . . The former is more probable. It is said to be also called Kh. Lejjeh, the ruins of the abyss or chasm." (6) That Conder said: "Adasa appears to be the present ruin of 'Adaseh, $6\frac{1}{2}$ miles (= 56 stadia) from the Upper Beth-Horon" (*Mem.*, III, p. 30, 1883). (7) That Clermont-Ganneau (*Researches*) placed Adasa some miles west of Kh. Adeseh and explained Hadashah as meaning in Hebrew "New (city)." (8) That Josephus stated Adasa was 30 (not 56) stadia from Beth-horon, and that 1 Maccabees vii, 45, states that it was a day's journey from Gezer. (9) That in 1893 the late Sir Charles Wilson (*Dict. of Bible*, s.v., "Adasa") observed: "Birch suggests Kh. Adaseh, two miles east of El Gib (Gibeon) as a site for Gibeah, but this place is apparently Adasa," etc.

From (2) above it seems that the hill near Wādy ed-Dumm bears two names, one 800 years old, viz., Beit Lejjeh, probably descriptive, from the stony ravine (in which, I conjecture, an interesting cave is to be found), the other Kh. Adeseh, so accepted by Finn some sixty years ago. Another remarkable thing is that while history mentions but one Adasa, the surveyors found a second



MAP OF CENTRAL BENJAMIN.

Notes on the Map of Central Benjamin.

- a. MICHMASH.
b. PASSAGE OF MICHMASH.

c. GEBÄ.

- d. CIRCLE OF STONES.

e. RAMAH.

f. GIBEÄH.

g. GIBEON.

h. "THE GATE."

i. KH. RAS ET-TAWIL.

j. TEL EL-FUL.

k. GALLIM (?).

l. JERUSALEM.

m. LAISH.

n. ANATHOTH.

o. BAHURIM (ALMÉT).

p. HIZMEH (ZELA ?).

q. FARAH - PARAH.

Schick, after his visit in June, 1891, reported that on the plateau near *d* he found "large blocks of rock and soon recognised stones put upright forming a kind of rude circle, with about 400 feet diameter... not a wall, but stones put at some distance one from another... my conviction was that here was one of the ancient 'bamah's' or high-places so often mentioned in Scripture."

Beginning with Geba he observed in the order given in Is. x., 29, Ramah, Gibeah (Kh. Adaseh), Gallim (Soma), the hill of Laish, Anathoth, Hizmeah (? - Madmenah or Zela). He adds "B. wished to know the place where between Geba and Er Ram 8 places could be seen; I found a place where I could see not only this eight, but two times more."

Kh. Adeseh only two miles from the first, nearer Jerusalem. The title, however, *valley of blood*, apparently referring to some great struggle, has helped the first Adeseh to be regarded as Adasa of the Maccabees. If it could be shown that probably hereabouts was Gibeah, then as 66,000 fell in the three days' battle in Judges, there would be more reason to attribute the title to this enormous slaughter of Israelites rather than to that of 9,000 Syrians.

Now Josephus writes as a deeply interested eye-witness, when he says (*Wars*, V, ii, 1) that Titus on his march from Gophna to Jerusalem "encamps in a line with the valley called by the Jews in their own tongue the valley of thorns, close by a certain village called Gabath-Saul, which signifies the hill of Saul, being distant from Jerusalem about thirty stadia, and that there he was joined at night by the division from Emmaus." It is vain to suppose that this Jew, who had fought in Galilee and saw Jerusalem destroyed, could blunder in the above passage.

The Rev. C. Hauser (*Q.S.*, 1910, p. 286) treats his words as inaccurate, being misled by a mistake of Conder, who puts the valley of thorns near Geba, because the wādy there "is called Wādy Suweinit, the valley of the little thorn tree," (*Q.S.*, 1877, p. 105). Finn, however (*Byeways*, p. 207), says: "Suwan (Arabic, diminutive Suwainect) signifies *flint*," the term valley of flints is common on the map. In the wādy they abound. Why then impress a thornbush?

The annexed map shows that the road from Emmaus joins the great north road from Jerusalem to Gophna at thirty stadia from Jerusalem, while Sir Charles Wilson wrote that this junction "is just the position that an army advancing on Jerusalem and expecting reinforcements by the Beth-horon road might be expected to take up. Hereabouts then must have been the valley of thorns, perhaps Wādy ed-Dumm west of the (north) road, or Wādy el-Hafi east of it." As the latter lies over the eastern hill, Titus could hardly encamp in a line with it or over against it. The map shows that Wādy ed-Dumm lies about half-way between Kh. Adeseh and the camp. Near that wādy, or the camp, Josephus places Gibeah (not Geba), though some wrongly think the two were identical.

Adasa (Maccabæan) has been generally connected with Hebrew 'Adashim (lentils), and the name list (as stated) gives two Kh. Adasehs within two miles of each other. A search therein gave a third Kh. el-Addeisiyeh (ruin of the lentil fields), then Nos. 4

and 5 of the same name, Wādy el-Adasiyeh (valley of lentils); then No. 6, Bir Adas (the well of lentils); Nos. 7 and 8, Khallet el-Adas (the dell of lentils); while Schumacher or Ollivant in Eastern Palestine found two more el-Adesehs, making in all ten lentil names, only one of which could possibly have had anything to do with the Maccabæan Adasa. But if nine Adesehs could spring up in Palestine without history to aid them, why not one? Why *must* the first be due to the Maccabæan Adasa? I invite a reply.

Now (after 1886) one perused *Across the Jordan*, p. 325, and read with interest: "El-Adeseh (the concrete of small pebbles used in Palestine, is called el-Adeseh)." Syrians here tell me the same, as also Abdallah Kayat of Jaffa. Did Esau ever eat Adeseh pottage? Thus at last it is clear that Finn's Adeseh need have nothing to do with Adasa and the Maccabæan valour near Wādy ed-Dumm, but merely with pottery or pottage; and that while Finn rested and mused on the old village Adasa, the communicative Sauls only droned about the soil and produce of their "important site." The illusion to me was instantly dissolved and has never returned. It is due, however, to Finn, who discovered so much, to observe that he had not then heard of Layard's tale (*Q.S.*, 1866, p. 12) of *Mabarafsh* (= "I do not know") becoming a common name on a map, or of Graham's warning to an incautious traveller that "any site, if he asks for it, will be pointed out." Adasa at Kh. Adeseh is thus evidently a mare's nest. We have been innocently imposed upon over it. I therefore now claim Adeseh for Gibeah.

Gibeah is to be distinguished from Geba.

Gibeah means hill, so does Geba. Both were towns in Benjamin, the first belonging to the Benjamites, the latter to the priests. They are mentioned as *distinct* towns in Isaiah x, 29. Geba is admitted to be Jeba on the south side of the passage of and facing Michmash. In Hebrew the two differ merely by one letter, but to suit the topographical indications in Judges and Samuel, it is necessary in the Hebrew text twice to change Geba into Gibeah, and twice Gibeah into Geba, a demand which causes a passing shudder. Yet some (as Conder) have maintained that the words are actually *interchangeable*, and have not been interchanged by a clerical error. It is true, however, that at times in the Bible a letter is corrupted in proper names: thus the son of Mikloth, only twice named, is called Shimeah and Shimeam, a light matter. Parah, near Anathoth, is also named three times in Jeremiah xiii,

but, in one instance, by Hebrew *He* being read as *Tau*, it has actually become "Euphrates," thus requiring Jeremiah to plod four times 400 miles between the Euphrates and Anathoth, instead of sauntering four times four miles between his native city and the picturesque spring of Farah, where David refreshed himself (2 Samuel xvi, 14). Josephus does violence to Biblical topography by needlessly fixing the cave of Adullam near the city of Adullam (names recur in the Bible, *e.g.*, at least eight names under A are applied to more than one place); then some critics go further and abolish entirely the famous cave (of Khureitun) as unfit for habitation by David and his set, but Drake certified that it was "dry and airy and admirably suited for an outlaw's hiding-place" (*Q.S.*, 1884, p. 61). Similarly it may at first seem reckless in me to interchange Gibeah and Geba four times in the Hebrew text, until one adds that the two names occur more than forty times in the Bible, so that the change is but one in ten places, while the examples given above are one in five, and even one in two. Adding and omitting words in Biblical topography seems to me a high-handed proceeding, compared with adding, removing or correcting now and then a (corrupted) letter or two.

Let me now name the four changes absolutely required in the Hebrew for the position of Gibeah to be proved. Gibeah must be *twice* read in Judges xx, 10, 33, as in A.V. (it is well also to read Geba in verse 31). This is demanded by the context. The *third* alteration is in 1 Samuel xiv, 2: "Saul abode in the uttermost part of Geba," just where he was in chap. xiii, 16: "he abode in Geba (Hebrew text) of Benjamin"; and the *fourth* is "the watchmen of Saul in Geba of Benjamin looked and, behold, the multitude melted away," etc. It is absurd to think that Saul was near the south cliff of the defile, with the enemy in front, while his sentinels were in his rear, it might be miles away, at Gibeah (not as yet fixed). Abner, indeed, slept on the hill of Hachilah, but surely not on the rock Rimmon (*Q.S.*, 1880, p. 106), or in Rimmon's cave (*Q.S.*, 1879, p. 124), with the foe over against him.

Isaiah's striking description of Sennacherib's extraordinary but actual advance on Jerusalem (see *Q.S.*, 1902, p. 197) by Ai (Kh. Haiyan), Michmash, Geba (Jeba) to Nob (near Shafat), clearly distinguishes Geba from Gibeah of Saul by naming both in Isaiah x, 28-31: "Geba is our lodging; Ramah trembleth; Gibeah of Saul is fled. Cry aloud with thy voice, O daughter of Gallim! Hearken,

O Laishah! O thou poor Anathoth! Madmenah is a fugitive; the inhabitants of Gebim gather themselves to flee." This passage is not merely rhetorical, but (*Q.S.*, 1877, p. 58) gives the places in correct order in the panorama as seen, not from Geba (as stated in 1877), but from a hilltop (with curious remains upon it) about one mile south-west of Geba. In 1891, Schick ascertained this point and took the bearings given in the chart. He says, of Laish, "L'Isawiyeh, the *village*, I could not see, situated on the south slope of the hill, which I was fully in sight of, but was not certain at what point the village will be beyond." Hizmeh was in view (? = Madmenah and [?] formerly called Zela). The whole letter, etc., is well worth printing, as showing the accuracy of Biblical topography.

As Isaiah gives Geba and Gibeah as two distinct cities, who can set aside his accuracy and precision (as established above) in favour of the *M.S.* for Judges, etc.? Indeed, the two (though near to one another) were in distinct water-basins, Gibeah in the western, Geba in the eastern; and how to make watchmen in Gibeah see (and hear) what was going on among the Philistines (over the hill) near Michmash, opposite to Geba, has been a puzzle for 2,000 years. The LXX (in Isaiah) omits both names, giving instead "the city of Saul." Josephus (I fancy) uses one word for both, while the confusion appears in the A.V., whose translators had no map to help them.

Robinson at first placed (so Conder and others still do) Gibeah at Jeba (Geba), a fatal mistake, as they are distinct. He soon changed to Tel el-Ful the now popular site, but Conder offered the fatal objection that the Survey shows that "Tell el-Ful cannot have been the site of an ancient town (*Q.S.*, 1881, p. 44). It is probably a beacon and not a city at all" (p. 89)! No answer is forthcoming. In 1880 (*Q.S.*, p. 237) I began to doubt about Tel el-Ful and to look further north, until the Reduced Map drew my attention to Kh. Adeseh. It is clear from Judges that Gibeah was near the north road and south of Ramah, from Josephus (as above) that the Roman camp, which would be near that road and near (πρός) Gibeah and the Valley of Thorns, was about thirty stadia from Jerusalem, and that the legion from Emmaus passed near Kh. Adeseh to reach the camp, and from Jerome that Paula, taking the same road, would, after passing Gibeon on her right hand, also pass near Kh. Adeseh, stopping for a short time somewhere at Gibeah (then in ruins) on her way to Jerusalem.

It has been shown that Gibeah was neither Geba nor Tel el-Ful. Mr. Hauser's proposed site at Neby Samwil (Mizpeh) is too far from Titus's line of march, and Kh. Ras et-Tawil is merely offered as a possible site by Sir C. Wilson. Let me now give two proofs, one short, the other long, that Gibeah of Saul was situated at Kh. Adeseh.

The Levite bound for Shiloh decided to lodge in Gibeah or in Ramah, both near the north road. The league leading to the junction (Bab el-Muallakah = "the overhanging gate," *see* Map)—a *via dolorosa* to countless pilgrims—never saw one more pitiable than the master of the servant who knew that Jebusites were better than Benjamites. So they passed over Scopus and went their ill-fated way, ever and anon glancing at the rapidly declining sun, and had already reached "the Gate" when (as Wickliffe translated it) "the sonne wente down to hem beside Gaba" (*i.e.*, Gibeah, Judges xix, 14); Matthewe from Tyndale inserted "when they were" (fast by Gibaah).

To me the Hebrew certainly seems to imply that they *saw* it set beside Gibeah, at any rate in their protracted anxiety they would watch it "sinking to sleep." In the following, *to him* seems equal to *he saw*. Mark i, 10: "He saw the heavens opened, and," etc. Matthew iii, 16: "Lo, the heavens were opened *unto him*, and he saw," etc. This is literal, but figuratively Isaiah gives (?) as parallel (chap. ix, 2): "The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon (Hebrew *'al*) them hath the light shined." Surely one might say that the term is like a dative of special limitation expressing that the sunset appeared under a special aspect as regarded from a certain point of view, *i.e.*, where the party stood.

If it be said that the Levite probably may (but not necessarily, according to grammar and usage, *must*) have seen the sun set close by Gibeah, and that *for them* may only mean that they were close to Gibeah, then perhaps some one will give another Biblical instance. 2 Samuel ii, 24, says: "The sun went down when they were come to the hill of Ammah (*i.e.*, the mother city, as in 2 Samuel xx, 19, viii, 1, *i.e.*, Gibeah) which lieth before Giah (the valley Wady ed-Dumm) by the way of the wilderness of Gibeon." Why should Judges not say "when they came to Gibeah"? If from the north road the sun was seen to be near Gibeah, it follows that Gibeah was west of the road, and as Kh. Adeseh is the only suitable hill on the west near Wady ed-Dumm it practically follows that the site of Gibeah

is proved by one word in Judges xix, 14. But if one word does not, like David's first stone, settle the business, one must use—like Jonathan—lad, rod, and sword. Now, first, Josephus fixes the camp of Titus thirty stadia from Jerusalem, near the gate. Next, the camp was in line with a wādy, the only possible one being Wādy ed-Dumm. Thirdly, in the third battle (Judges xx, 43) the Israelites "enclosed the Benjamites round about, chased them, trod them down at Menuchah, as far as over against Gibeah toward the sunrising." Thus 18,000 fell: some turned and fled to the Rock of Rimmon, east of Geba "they followed hard after them right up to Gidom" (verse 44). As Josephus, who was with the Romans and no doubt knew the wādy, says that the Benjamites were driven together into a hollow place (? valley) full of chasms or ravines and there shot down by the Israelites that stood around them (except the 600), the place is obviously some part of Wādy ed-Dumm, opposite Kh. Adeseh. Mr. Henderson says Gidom means "*the cutting down, i.e., the place of the massacre.*" Here also I should put the stone Ezel, near which David hid. The valley lower down (as I observed in 1875) has good hiding-places. The cave, in which part of the ambush was placed, may still be found in the valley.

Thus we have opposite Adeseh (1) Gidom (Judges); (2) Valley of Thorns (Josephus, *Wars*, V, ii, 1); and (3) a valley now called Valley of Blood; three names for one place, or rather originally one name with alterations. If Gidom were the original name, by the time of Josephus it was regarded as Gai-Dummim (Hebrew) "Valley of Blood," so now called. After the *Wars* was translated into Greek, in some way Αἱμάτων, "blood," was read as Ἀκάνθων, "thorns." Let me here quote a letter from the Rev. E. L. Hicks, now Bishop of Lincoln: "Hulme Hall, September 2nd, 1891. There is nothing impossible in the confusion you suggest, so far as MS. probability goes. The *correctness* of the conjecture must be decided upon from other and intrinsic reasons. In a MS. (say) of the first century A.D., the word would be written ΔΙΜΑΤΩΝ, which might be mistaken for ΔΚΑΝ . . ΩΝ, especially if the letters were a little crowded; then suppose ΙΜ misread for Κ and the latter part of the word might soon be corrupted E. L. Hicks." Why not change the false name of the hill on the map and call it Gibeah (Beit Jonathan)? If topographers admit that Kh. Adeseh is not the site of Adasa, let them follow Rizpah, and, leaving the tragic hill of Gibeah, cross the water-parting and go

down Wādy el-Hafī, or valley of the barefooted man (nicknamed Mephibosheth) and examine the five dolmens (Finn, p. 209; *Mem.*, III, p. 101) called Kabur el-Beni Israin, marking the tombs of five grandsons of Saul erected by men of Jabesh; find south of the wādy the tomb of Kish with the gigantic *kōk* of Saul, in which tomb Jonathan's bones or ashes lie, and "the tomb of the two brothers" Armoni and Mephibosheth lower down the valley (Ganneau's *Researches*, Vol. II, p. 278).

REPORT ON THE PILGRIMAGE TO MECCA.

Translated from the Diary of the Captain of the Escort of the Pilgrims.

MILITARY Report of the Expedition of the "Hag Sherif" (Holy Pilgrimage) of 1301 and 1302 (A.H.):—

At 9 a.m. on the morning of Sunday, September 7th, 1884, the Mahmal Sherif left by a special train from Abbassiyeh to Suez where it arrived at 4 o'clock in the afternoon. After the procession had been paraded through the city up to 6 o'clock, the Mahmal was again placed on the train and we proceeded to the docks.

On Monday, September 8th, we remained in the docks.

On Tuesday, September 9th, at 9 a.m., the baggage and Mahmal were shipped on board the "Rahmaniyeh," and the steamer left the docks and we slept at sea.

On Wednesday, September 10th, at 6 a.m., the steamer left for Jidda.

On Friday, September 12th, at 11 a.m., we arrived at Yembo el-Bahr, and after making the necessary salutes from the steamer we remained there up to 2 p.m., then left for Jidda.

On Saturday, September 13th, at 12 noon, we arrived at Jidda when passengers and baggage were all landed on shore and remained there until next morning for want of transport, but the Mahmal camels, Holy Carpet, and Treasury were left on board and were disembarked in the morning.

On Sunday, September 14th, at 8 a.m., the necessary procession was made and passed through the streets of Jidda *en route* for the

usual centre of pilgrimage, in the proximity of which the monument erected on the tomb of our mother Eve is located. On the passage of the *Mahmal* through the gate of the city wall its crescent came in contact with the top of the gate (which was rather low) and broke, but was repaired by the silversmiths there.

On September 15th, 16th, and 17th, we waited at Jidda, and on Wednesday night some fireworks were displayed in presence of some Turkish officers and most of the principal inhabitants of the town.

On Thursday, September 18th, at 3 p.m., we started from Jidda for Mecca, and arrived at a place called Harra on Friday the 19th at 6 in the morning, having taken no rest. We remained there up to 3 p.m.

At 3 p.m. we left Harra and came to the "Café of the Garden," distant nearly three hours from Mecca. On Saturday morning we left at 3 a.m., and at 7 a.m. the *Mahmal* was passed in procession to a place lying between several mountains known by the name of Sheikh Mahmūd, at a distance of thirty minutes from Mecca. There we encamped, but the Treasury, Pledges, and Holy Carpet were sent into the town with the Egyptian Almonry, under proper escort from the guard of the *Mahmal*.

From Saturday, 20th, up to Saturday the 27th (eight days), we stayed at Mecca.

On Wednesday, 24th, there came to the camp H.E. the Governor-General of the *Hejaz* with H.E. the said Brigadier-General, who, in the name of H.H. the Khedive, delivered the *Mahmal Sherif* over to him, and made him all due reverence required for the occasion.

On Sunday, 28th, at 7 a.m., the *Mahmal* went in procession through Mecca bound for Gebel Arafat, and we got to a village called Muneh at 10 a.m., thence to Muzdalafa at 1 p.m. and thence to Gebel Arafat without any rest, and there passed the night.

At 3 p.m. on Monday, 29th (the great day of the Pilgrimage), the *Mahmals* went up to their usual places in the mountain where we remained up to 5 p.m., when we came down bound for Muzdalafa, at which we arrived at 8 p.m., and there waited for seven hours. Next morning, at 3 a.m., we started from that place for Muneh, which we entered on Tuesday, 30th, at 8 in the morning.

From Tuesday, September 30th, up to 1 p.m. of Thursday, October 2nd, 1884, we stayed at Muneh, our stay being 54 hours.

At 1 p.m. we proceeded from Muneh to Mecca and arrived there at 4 p.m., when the Mahmal Sherif was laid inside the Mecca Haram (Shrine) as usual, and the soldiers went to their headquarters at "Sheikh Mahmūd."

From Thursday, October 2nd, 1884, up to Monday, the 20th, we took residence at Mecca—for 20 days.

On Thursday, October 16th, at 3 p.m., a scrimmage took place between H.E. the Sherif troops and the Bedouin on the mountains surrounding us; one of the soldiers received a bullet in his left leg but is recovering. Fortunately we have no other mishap to record.

On Tuesday, 21st, at 8 a.m., we left Mecca bound for Medina, where after a journey of 13 days we arrived on Sunday, November 2nd, at 7 a.m., *via* the route known as "Esh-Sharki." The march was performed sometimes by day and sometimes by night, and occasionally by both day and night, according as there was more or less water on the way, and according to the difficulties of the roads, especially the hot grounds and the marshes; the average march being nearly 18 in every 24 hours.

On Monday, November 3rd, at 7 a.m., the "Mahmal Sherif" paraded through Medina until it came to the Prophet's Shrine (Haram), when the Holy Carpet and Standard were taken from there and deposited in the "Prophet's Cell" (Tomb), but the Mahmal with the green carpet remained within the Shrine. The Treasury and the Deposits were entered into the Egyptian Almonry under escort of a portion of the Mahmal company. As for the soldiers, we encamped them outside the town in the vicinity of the "Ambaria Gate," with the Emir el-Hag Esh-Sherif.

From Sunday, November 2nd, up to Monday (1 p.m.), 10th, we abode at Medina, our time of stay there being nine days.

On Monday, 10th, at 1 p.m., we left Medina bound for El-Wej where we arrived at 3 p.m. on Saturday, the 22nd, the journey being 13 days, at an average march of 16 out of each 24 hours, owing to the same reasons given for the march to Esh-Sharki.

Saturday, 22nd, and Sunday, 23rd, we remained at El-Wej.

On Monday, 24th, at 11 a.m., the Mahmal and baggage were loaded on the transport ship "Mansurah," with the exception of the camels which slept on shore for want of sufficient water in port to enable the lighters to approach the wharf and convey them on board the ship. The soldiers, Treasury, Emir el-Hag and pilgrims all remained on board.

On Tuesday, November 25th, at 7 a.m., the Mahmal camels were got on board and we sailed for Et-Tor.

On Wednesday, 26th, at 12 noon, the steamer anchored at Et-Tor. The soldiers, employés, and pilgrims, with the exception of a few old people, all went on shore to the Quarantine tents. Forty-eight hours' stay at Et-Tor, from 12 noon, 26th, up to Friday, November 28th (1 p.m.).

At 1 p.m. we left by steamer from Et-Tor for the Suez Docks, where we arrived on Saturday, November 29th, at 8 a.m.

At 7 p.m. of November 29th, the special train, with the Mahmal Sherif, left for Cairo. Arrived at Cairo station on Sunday, 30th, at 8 a.m., and thence to Abbassiyeh, where it reached its headquarters there with the necessary procession.

On Monday, December 1st, at 7.30 a.m., the Mahmal Sherif paraded through Cairo, and, after the procession, was that day delivered over at the Finance.

During the Expedition, the soldiers behaved themselves well. No rations were issued to the soldiers during the Expedition, except 15 days before their departure from Cairo, without meat, 10 days' meat and 19 days' bread and flour from Medina, as per appended list marked "A," in which a sum of 19,387 $\frac{3}{4}$ $\frac{0}{0}$ P.T. is due to them. The white clothing of the soldiers became very seedy and much worn—having been used day and night during the journey—as also the bedding.

A rifle barrel was accidentally broken through the fall of a camel on the mountains. Two bayonets and some petty things were lost during the night journeys in the mountains through the fall of camels and their loads, and we could not remain far from the pilgrims owing to the Bedouin rascals and robbers that pursued us, hanging on our rear.

The police soldiers did their duties with the exception of six of them, of whom three sold hasheesh and were reported to the War Office, which telegraphed to have them punished.

Of all the Egyptian pilgrims, only six died a natural death, viz., two policemen, one artilleryman, and three natives. One of the police soldiers was left at the Medina Hospital.

The arrangement of setting apart one camel to carry one man and his baggage and one waterskin for every two men, was not enough, and there was consequently a great deal of trouble and difficulty in the march, as, after appropriating the camels for the

water, those for the ammunition, and those for the Expedition, two men had to ride one camel. Had the rations been issued to us, seventy-five per cent. of the men would have gone a-foot, especially as the camels are weak, and can move with a burden of no more than $1\frac{1}{2}$ cantars, or 2 cantars at the most.

The arms and tents need some repairs, patching, and alterations, having suffered during the journey from stones, dirt, and rain, which was exceedingly heavy in the marshes—in these marshes a man sinks to a depth of 20 centimetres and even more, and a quadruped nearly up to the knee—and also from the ground, which was often as hard as iron and as sharp as a knife.

The price of edibles in those parts is very high, it cost a soldier 20 P.T. a day to live, at the rate of two meals at 10 P.T. each. Water is very scarce, especially on the way, but is sold in the towns. A water-bottle that is scarcely enough to quench one's thirst is obtained for 10 paras.

Some soldiers committed slight offences during the journey and got punishment drill and were reprimanded. The awards of punishments coming under the jurisdiction of the Officer Commanding the Battalion I will submit to his approbation, such punishments to be carried into effect as he thinks fit.

112 dozen cartridges were destroyed during the Expedition by being fired from the cordon at night-time, according to orders, and during the march at night to keep at bay the Bedouin miscreants and robbers who infested the mountains, and kept close in the rear of the pilgrims, at a distance of about 100 metres only.

On Monday, November 10th, fireworks on a large scale were exhibited outside Medina, where there were present the Governor Pacha of the town, all the Turkish officers there, and all the distinguished inhabitants and Government employés.

The N.C. officers and men have, during the journey, been tried by constant outlay, owing to the by far higher cost of edibles than the cost of rations allowed to them, and they are, therefore, indebted to each other. I have written about this to the Sirdariyeh from Mecca, and I beg that, if approved, the case may be examined and justice done to them.

Lastly, on my arrival at the Battalion Headquarters, the officers and men were taken on the Battalion with pay and allowances from 1st December, and a "Marching in State" was furnished to the Officer Commanding the Battalion.

NOTES AND QUERIES.

The Inscriptions in Q.S., Jan., p. 56 seq.—Dr. R. E. Brünnow writes from Princeton, N.J.: "Permit me to make a few remarks on the two inscriptions published in the January number of the *Q.S.*, pp. 56 seq. The first inscription has already been published a number of times: Merrill, *East of the Jordan*, p. 294, and *American Journal of Philology*, VI, 1885, p. 203, No. 26; Schröder, *Archäologisch-epigraphische Mittheilungen aus Oesterreich*, VIII, 1884, p. 188, No. 24; Loeytved in Clermont-Ganneau, *Recueil d'Archéologie orientale*, I, p. 18, No. 28; Germer-Durand, *Revue Biblique*, iii, 1894, p. 260; Séjourné, *ibid.*, p. 623; Sellin, *Mittheilungen und Nachrichten des Deutschen Palästina-Vereins*, VI, 1900, p. 9. The older copies give better readings, in line 1: **ΕΤΟΥΣ ΙΕ**, in line 3 **ΔΟΜΗ**, and in line 7 **ΗΜΙΩ**; but none of them have the two crosses in line 4. It is also interesting to note that the stone is still in the same place where Merrill, Schröder, Loeytved, and Séjourné saw it. Germer-Durand states that the copy sent to him was made from a stone found at Sebaste, and Sellin copied the inscription from a stone in Jenin, which was said to have come from Lejjun. These two copies were, therefore, made from a duplicate of the original inscription, and it can hardly be doubted that this duplicate is a forgery, as was suggested by Père Séjourné.

"The second inscription should be read as follows: [E]ν[θα]δε κε[ῖ]ται [Γά]ωρος [ἀ]πὸ προτῆ[κτ]ορος, ἐτ(ῶν) οε', etc. Γάωρος is a well-known name (Waddington, No. 2562 g), and the title ἀπὸ προτῆκτορος, 'ex-member of the imperial body-guard,' occurs in precisely the same connection on a tomb-stone from Umm el-Kuttān to be published in the forthcoming volume of the *Publications of the Princeton University Archaeological Expedition to Syria* (No. 213)."

THE
PALESTINE EXPLORATION FUND.

NOTES AND NEWS.

THE Society is urgently in need of present additional support to enable the excavations to be pursued with the requisite vigour. Donations for this purpose will be most welcome. The publication of the Gezer Memoir, now almost complete, will also make a heavy demand on the resources of the Fund.

The Committee desire to inform subscribers and correspondents that, at the *end of this year*, the Society's Offices will be transferred to new premises. Their present Lease expires at Christmas next; and, through the generosity of an old subscriber who desires to remain anonymous, they have acquired a freehold house, No. 2, Hinde Street, Manchester Square. Considerable repairs and alterations will be undertaken at once so that the Society may occupy their new premises by the end of the current year.

The forty-sixth Annual General Meeting of the P.E.F. was held on Friday, 16th June, at the Botanical Theatre, University College; Sir Edwin Pears in the Chair. Sir Charles Watson described to a large and interested audience some of the considerable changes in the Holy Land which had occurred between his previous visits and the one he had recently undertaken. After a summary of the work of the Fund during the past year, he explained the features of Beth-Shemesh and the course of the new excavations, reading Dr. Mackenzie's letter on the stage which the excavations have reached. A full account of the Meeting is printed in this issue.

We also print a summary of Dr. Mackenzie's work from the commencement, April 6th to May 17th, and have to express our indebtedness to the Dominican Professor of Archaeology, Father Vincent, for a bright Paper on a visit he paid to Beth-Shemesh at the invitation of Sir Charles Watson. Those who would suppose that archaeology is a dry and uninteresting subject should read his "Archaeological Invocation" (below, pp. 143-151), a delightful treatment of a technical discussion by an enthusiastic and facile pen.

It will be seen from the speeches at the Annual Meeting and the Reports, that the Fund's excavations have already yielded extremely valuable results—a very happy augury considering the brief time during which work has been possible. We cannot too urgently emphasize the statement in the first paragraph above that there is pressing need for additional financial support. The aim of the Fund is to perform excavations with thoroughness and to publish the results with completeness; and the publication of the Gezer Memoir itself is a heavy drain upon the Fund's resources. Admiration has been frequently expressed on every side at the scientific manner in which Prof. R. A. S. Macalister excavated Gezer, and at the richness of the results. The Fund feel they owe it to the future of Biblical research to publish Prof. Macalister's work as adequately as possible, and now that at Beth-Shemesh, Dr. Mackenzie and Mr. Newton have already begun to make discoveries of great importance for our knowledge of the ancient Bible Lands, their appeal for increased financial support is made in the confident hope that subscribers and their friends will realize the claim of the pioneer of Palestinian Societies to their generosity.

Home Words for Jerusalem, April, 1911, records the opening of the new building in connection with the Out-patient Department of the Medical Institution at Gaza. Although the majority of the funds for the building has been collected, a sum of £200 is still needed to free the erection of debt.

The Rev. J. E. Hanauer sends interesting accounts of discoveries recently made in Damascus, a fuller record of which we hope to publish in a subsequent issue. They relate to the Great Mosque and include portions of a carved sarcophagus and fragments of early Greek inscriptions.

The Index to the Contents of the *Quarterly Statements*, 1893-1910 inclusive, can be had on application to the Secretary, price 5s.

Plaster casts of the raised contour map of Jerusalem have been prepared and can now be had on application. The horizontal scale of the map is $\frac{1}{25000}$, and the total dimensions are 5 feet $\times$ 4 feet 3 inches. The remains of the city walls and streets discovered on the Eastern and Western Hills are indicated in red lines. This map will be a most valuable help in the study of Jerusalem topography. Price £3 3s. Case and packing extra.

A new and improved edition of the large photo relief map of Palestine (5 miles = 1 inch) is now ready. Price 6s. 9d. unmounted. Mounted on cloth, roller, and varnished, 10s. 6d. Size, mounted, 30 inches by 52 inches.

It may be well to mention that plans and photographs alluded to in the reports from Jerusalem and elsewhere cannot all be published, but they are preserved in the office of the Fund, where they may be seen by subscribers.

The income of the Society from March 15th to June 16th, 1911, was—from Annual Subscriptions and Donations, including Local Societies, £210 9s. 11d. ; drawn from Deposit Account, £500 0s. 0d. ; from sales of publications, £78 2s. 5d. ; making in all, £788 12s. 4d. The expenditure during the same period was £976 12s. 5d. On June 16th, the balance in the bank was £433 3s. 9d.

Subscribers who have not yet paid will greatly facilitate the Committee's efforts by sending in their subscriptions, and thus save the expense of sending out reminders.

Subscribers to the Fund are reminded that, whilst the receipt of every subscription and contribution is promptly acknowledged by the Assistant Secretary, they are now published annually. A complete List of Subscribers and Subscriptions for 1910 is given in the Annual Report published with the April number.

The Committee will be glad to communicate with ladies and gentlemen willing to help the Fund as Honorary Secretaries. Dr. E. W. G. Masterman has kindly consented to act as Honorary General Secretary for Palestine.

Golgotha and the Holy Sepulchre, the last work of the late Major-General Sir Charles Wilson, K.C.B., K.C.M.G., F.R.S., D.C.L., LL.D., etc. In this work the late Chairman of the Executive Committee of the Palestine Exploration Fund has brought together for the first time all the evidence which the most exhaustive research enabled him to collect bearing on the subject of these Holy Sites; and probably no man living had at once so intimate a knowledge of all investigations in the modern Jerusalem and so complete an acquaintance with what has been written about the Sites from the time of Constantine onwards. The price of the work (demy 8vo) is 6s., by post 6s. 4d.

The attention of subscribers and others is called to *A Table of the Christian and Mohammedan Eras*, from July 15th, A.D. 622, the date of the Hejira, to A.D. 1900; price by post, 7d. Also to the *Meteorological Observations at Jerusalem*, with tables and diagrams by the late Mr. James Glaisher, F.R.S. Tourists and all desirous of accurate information about the climate of Jerusalem should send for a copy, price 2s. 6d.

The Arabic astrological treatise by a Jerusalem Christian native, translated and annotated by Miss Gladys Dickson, and first published in the *Quarterly Statement*, 1908-9, can now be obtained in pamphlet form (price 1s. post free).

A reprint of the late Mr. Armstrong's book, *Names and Places in the Old and New Testaments*, is now ready. The book has been out of print for some years, but has been frequently enquired for.

A complete set of the *Quarterly Statements*, 1869-1910, containing some of the early letters (now scarce), with an Index, 1869-1892, bound in the Palestine Exploration Fund cases, can be had. Price on application to the Secretary, 38, Conduit Street, W.

The price of a complete set of the translations published by the Palestine Pilgrims' Text Society, in 13 volumes, with general index,

bound in cloth, is £10 10s. A catalogue describing the contents of each volume can be had on application to the Secretary, 38, Conduit Street, W.

Photographs of the late Dr. Schick's models (1) of the Temple of Solomon, (2) of the Herodian Temple, (3) of the Haram Area and Justinian's Church, and (4) of the Haram Area as it is at present, have been received at the office of the Fund. The four photographs, with an explanation by Dr. Schick, can be purchased by applying to the Secretary, 38, Conduit Street, W.

The Museum at the office of the Fund, 38, Conduit Street (a few doors from Bond Street), is open to visitors every week-day from 10 o'clock till 5, except Saturdays, when it is closed at 1 p.m.

The Museum and Library of the Palestine Exploration Fund at Jerusalem are in the Bishop's Buildings, near the Tombs of the Kings, where the use of a room has been kindly permitted by the Rev. Dr Blyth, Bishop in Jerusalem and the East. The Museum is open daily, except Sundays, and the Honorary Secretary, Dr. E. W. G. Masterman, will give all information necessary.

Subscribers in U.S.A. to the work of the Fund will please note that they can procure copies of any of the publications from the Rev. Prof. Lewis B. Paton, Ph.D., Honorary General Secretary to the Fund, 50, Forest Street, Hartford, Conn.

The Committee have to acknowledge with thanks, among other journals and books, the following :—

Churches in Lower Nubia, by G. S. Mileham, edited by D. Randall-Maciver (University of Pennsylvania, Eckley B. Coxe Junior Expedition to Nubia, Vol. II).

Annals of Archaeology and Anthropology (University of Liverpool), Vol. III, Nos. 1-4.

The Interpreter: A Quarterly Magazine of Biblical and Theological Study. January number contains an account by the Rev. Canon Yates of recent archaeological research in Jerusalem.

The London Quarterly Review, January and April, 1911.

Orientalisms in Bible Lands: "Giving light from customs, habits, manners, imagery, thought and life in the East for Bible Students," by E. W. Rice, D.D. (Philadelphia, 1910). An excellent collection of material illustrative of the Bible.

Walks about Jerusalem, by the Rev. J. E. Hanauer (London, 1910). An interesting description of the antiquities, scenery, life and thought.

Biblical Geography and History, by Prof. C. F. Kent, Ph.D. (Scribners, New York, 1911.) A history of Biblical Palestine in the light of geographical and other research.

Palestine and its Transformation, by Ellsworth Huntington (Yale). (London, 1911.) Descriptive chapters by an expert geographer on Palestinian scenery, climate and historical and other characteristics.

Proceedings of the Society of Biblical Archaeology, Hittite notes and other contributions, by Prof. Sayce; the Tombs of the Kings at Jerusalem, by the Rev. P. J. O. Minos; Some Unconventional Views on the text of the Bible, by Sir H. H. Howorth; etc.

Compte Rendu des Travaux du Congrès. Ninth International Congress of Geography, Geneva, 1908, Vol. III, pt. 2 (Geneva, 1911). The Commerce of Ancient Egypt with the surrounding nations, by Prof. Naville; the voyage of André Michaux in Syria and Persia, 1782-1785, by the late Dr. Hamy.

Journal Asiatic, XVI, 1, 1910. Review by Max Van Berchem of *Mission archéologique en Arabie* (Fathers Jaussen and Savignac).

Revue Biblique, April, 1911: Les pays bibliques et l'Assyrie, by R. P. Dhorme; l'église de l'Éléona (Mount of Olives), by R. P. H. Vincent (an exhaustive article of 47 pages with numerous plans and illustrations); inscriptions from Jericho and Scythopolis, note on the Samaritan ostraka, by R. P. Abel, etc.

École Française d'Athènes: Bulletin de correspondance Hellénique, 1910-1911.

Travaux de la section numismatique et archéologique du musée national de Transylvanie à Kolozsvár (Hongrie), ii, I, 1911. (Hungarian, with abridgements in French), the ethnographical study of manufactured objects; the monetary system of Etruria; etc.

Palästina: Monatsschrift für die Erschliessung Palästinas, April-May, 1911. The chemical analysis of the Dead Sea, by A. Friedmann, Königsberg.

Talmudische Archäologie, Vols. I and II. By Dr. S. Krauss (Fock, Leipzig, 1911). Complete and extremely valuable handbooks to Jewish archaeology on the basis of the Talmud and other Rabbinical writings.

Zeitschrift des Deutschen Palästina-Vereins, XXXIV, 1-3. The plants of Palestine, by J. E. Dinsmore and Dr. Dalman; Judaea, according to Josephus, by Dr. Erwin Nestle; topographical studies: Gath and Azekah, by Dr. Hölscher; Mizpah, by E. Baumann, etc.

Jerusalem, Jahrbuch, XI, 1 and 2.

Échos d'Orient, March, 1911.

NEA ΣΙΩΝ, Jan.-Feb. 1911. History and topography of Joppa, by John Pocylides, etc.

Al-Mushrik: Revue Catholique Orientale Bimensuelle. Jan., 1911: Excursion in the Lebanon districts of Kharrûb and Shûf, by P. I. Harfouche. Feb.: Edhemiyeh or the Grotto of Jeremiah, and Gordon's Sepulchre, by P. Fr. Drunkel.

The Committee will be glad to receive donations of Books to the Library of the Fund, which already contains many works of great value relating to Palestine and other Bible lands.

For list of authorized lecturers and their subjects, see end of the Journal, or write to the Secretary.

Whilst desiring to give publicity to proposed identifications and other theories advanced by officers of the Fund and contributors to the pages of the *Quarterly Statement*, the Committee wish it to be distinctly understood that by publishing them in the *Quarterly Statement* they do not necessarily sanction or adopt them.

The Committee desire to draw the attention of Subscribers to the enclosed Banker's Order Form, the use of which would greatly facilitate the administrative work of the Fund.

FORM OF BEQUEST TO THE PALESTINE EXPLORATION FUND.

I give to the Palestine Exploration Fund, London, the sum of _____ to be applied towards the General Work of the Fund; and I direct that the said sum be paid, free of Legacy Duty, and that the Receipt of the Treasurer of the Palestine Exploration Fund shall be a sufficient discharge for the same.

NOTE.—*Three Witnesses are necessary to a Will by the Law of the United States of America, and Two by the Law of the United Kingdom.*

ANNUAL MEETING OF THE PALESTINE EXPLORATION FUND.

THE Forty-sixth Annual General Meeting of the Palestine Exploration Fund was held at the Botanical Theatre, University of London, University College, Gower Street, W.C., on Friday, June 16th, 1911. In the unavoidable absence of the Rt. Rev. the Lord Bishop of Chichester, who had promised to preside, the Chair was taken by Sir Edwin Pears, LL.B., of Constantinople.

The CHAIRMAN, having expressed his opinion that he would be a bad substitute for the Bishop, called upon the Hon. Secretary to read certain letters.

Mr. J. D. CRACE (Hon. Secretary) acknowledged the receipt of letters regretting inability to attend from Principal George Adam Smith, the Master of Trinity, Professor Cheyne, Prebendary Ingram, the Rev. W. F. Birch, of Birmingham, Mr. James Melrose, the Rev. W. Ewing, the Rev. W. F. Clarkson, and the Treasurer.

Sir CHARLES WATSON read the following letter from the Rt. Rev. the Lord Bishop of Chichester.

“I very much regret I must fail to keep my appointment on Friday. I have not been well, and the doctor orders me to do no work for the present. I write to express my sincere regret, and I hope you will find a Chairman to take my place. Would you kindly make my apologies to the Meeting.”

The CHAIRMAN, after stating that the Report and Accounts had been duly sent to all the Members, moved that the Report and Accounts for the year 1910, already printed and in the hands of subscribers, be received and adopted.

Dr. GINSBURG seconded the Resolution, which was carried unanimously.

The HON. SECRETARY.—It is always my duty to refer to losses from the General Committee during the year. This year I only have to report one, and that is a name very important both in archaeology

and in art. I refer to the death of Mr. William Holman Hunt, who has represented for some fifty years one of the phases of English art, and during all that time has been deeply interested in Palestine and the discoveries in Palestine. There is one other matter which I think subscribers will be interested to hear, and that is that at the end of the current year the lease of our present premises in Conduit Street expires, and we therefore had to look for a fresh home. But by the generosity of a very old subscriber to this Society, a freehold house has been acquired for the Society, and by the end of the year we shall have moved to No. 2, Hinde Street, Manchester Square, very good premises in a convenient neighbourhood.

COL. VAN SOMERAN.—Mr. Chairman, my duty is to propose that the gentlemen whose names follow be added to the General Committee:

D. G. Hogarth, Esq.

Frank H. Cook, Esq., C.I.E.

W. Holdsworth Lunn, Esq.

His Excellency Halil Bey.

The Resolution, having been seconded, was carried unanimously.

The CHAIRMAN proposed the next Resolution:

“That the Executive Committee be re-elected with the addition of Dr. Percy D'Erf Wheeler, Dr. Arthur Evans,¹ and Mr. D. G. Hogarth.”

Most of you, said the Chairman, are acquainted with the services rendered by Dr. Percy D'Erf Wheeler, and nobody who knows anything about Crete is ignorant of the name of Dr. Arthur Evans, and of the fact that he has carried back Greek archaeology a clear 1500 years, perhaps more. As for the labours of Mr. Hogarth, what he has done in the past is an earnest, I believe, of the valuable work he has begun to do at that great crossing of the Euphrates which marked for many centuries the line between the west and the east of Northern Syria, where no doubt he will succeed in making valuable additions to archaeology.

The Resolution having been seconded was unanimously agreed to.

¹ Now Sir Arthur Evans.

The CHAIRMAN had great pleasure in calling upon Sir Charles Watson to speak on the subject of his recent visit to Palestine and of the excavations that are now going on at Beth-Shemesh.

SIR CHARLES WATSON.—Ladies and Gentlemen, having recently spent a month at Jerusalem, during which I paid several visits to the excavations now being carried on by Dr. Mackenzie and Mr. Newton for our Society at Beth-Shemesh, it has occurred to me that the members might like to hear a short account of my impressions, and to see some pictures to illustrate them.

As some years had passed since my last visit to the Holy Land, it is natural that there have been considerable changes, some perhaps not altogether advantageous, and, of these the first that strikes the eye, on approaching Jerusalem from the railway station, is the great German church of St. Mary on Sion, which dominates the hill and almost completely hides from view the ancient building known as the Coenaculum, the traditional site of the Last Supper, and of the Tomb of King David.

Then, on reaching the Jaffa gate, one no longer enters the town under the old archway, but by a cut made through the city wall, by the side of which a tall, but certainly not a beautiful clock tower has been erected. The clock has four faces, of which two show European, and two Turkish time, rather puzzling to the traveller, as the Turkish time varies from day to day, and differs from European time by six hours more or less according to the season.

Entering the town and proceeding down the crowded bazaar towards the Holy Sepulchre one finds that the site of the Muristan, the abode of the Knights Hospitallers of St. John, has completely changed its appearance, as the interesting old ruins have almost all been removed, and been replaced by some up-to-date shop streets. The remains of the church of St. Mary the Greater have vanished, while the foundation of the church of St. Mary the Less has disappeared, and a large German Lutheran church has been built on the site.

Fortunately the ancient church of the Knights still exists, as it is underground and forms the crypt of a modern Greek church. With the exception of the Muristan, however, there are few changes in old Jerusalem, and the interesting bazaars, with their vaulted roofs, remain unaltered. The greatest change is outside the town,

north of the walls, where a new Jerusalem has sprung up within the last few years, and has taken the place of the open country, with its groves of olive trees, which one remembers in the past. Here are many of the large new religious establishments, such as the Hospice of Notre Dame de France, the Convent of the Dominican Fathers of St. Stephen, and, just outside the Damascus Gate, the German Hospice of St. Paul, where my wife and I were hospitably taken in and courteously entertained by Father Schmitz and the brethren during our stay in Jerusalem. The architectural design of the building is somewhat curious, but it is admirably constructed, and one cannot imagine a more peaceful abode for anyone engaged on the study of the Holy City, and very different to the bustling and noisy hotels in the tourist quarter of the town near the Jaffa Gate.

Just below the Hospice one sees the real native life of Jerusalem, and every evening the shepherds come in from the country bringing their flocks to the sheep market, still held as it was in the time of our Lord, outside the North Gate of the city. The Hospice is very high (76 steps to our room) and from our window there were beautiful views over the city and the Mount of Olives; on the one side there lay below the whole of the north wall, stretching east and west from the Damascus Gate, and beyond, the Dome of the Rock, the Holy Sepulchre and every important building in Jerusalem, while, on the other side, one could see the whole range of the Mount of Olives.

A little farther along the road leading north from the Damascus Gate is the Dominican convent of St. Stephen, where an admirable school of Biblical archaeology has been established. Readers of the *Quarterly Statement* will remember how some years ago a number of mosaics and other remains were discovered on the spot, and how further excavations made by Father M. Lecomte proved that without doubt the position of the great basilica of St. Stephen, erected by the Empress Eudocia in the fifth century, had been discovered, and it was possible to trace out the exact size of the original building. A new basilica of St. Stephen has now been constructed on the lines of the old foundations, and made as far as possible identical with the original church. As a rule such restorations are rather to be deprecated, but it must be allowed that in this case it has been admirably and reverently carried out. Every piece of the ancient mosaics has been retained in the floor of

the new church and all the details have been copied from fragments of the old building. An atrium on the lines of the original has been built to the west of the church, and, to the north of the latter, is the convent of the Fathers, two of whom, Father Lagrange and Father Vincent, are members of our General Committee, and well known as two of the greatest authorities on the history and archaeology of Palestine.

Still farther north, on the right-hand side of the road to Scopus, and close to the Tombs of the Kings, is the British ecclesiastical establishment of St. George, which has been provided by the great energy, extending over many years, of Bishop Blyth, the Anglican bishop in Jerusalem. In front of the church is an atrium or cloister with the Bishop's residence on the south and the College of St. George on the north. In the south-west corner of the cloister is the room in which the Bishop has been so good as to allow the local branch of the Palestine Exploration Fund to keep a complete collection of its publications, a copy of the raised map, and some wall cases with antiquities. The room is in charge of our excellent local honorary secretary, Doctor E. W. G. Masterman, to whom the Society owes so much for his exertions on its behalf in Jerusalem.

Before passing on to Doctor Mackenzie's work I must allude to a recent discovery in the vicinity of Jerusalem, certainly one of the most interesting that has been made for many years. I refer, of course, to the remains of the ancient basilica, near the church of the Ascension on the Mount of Olives, lately excavated by the White Fathers of St. Anne. You will remember that in the life of the Emperor Constantine, by Eusebius, the author, after describing the buildings erected at the Holy Sepulchre and at Golgotha by the Emperor, mentions two other churches built by the Empress Helena, of which one was at Bethlehem and one on the Mount of Olives. There were thus three basilicas erected over sacred caves, besides the church of the Holy Sepulchre. Of these caves the one at Bethlehem was the place where, according to tradition, the child Jesus was born; that at Golgotha was the cave in which the three crosses were hidden after the crucifixion, while the cave on the Mount of Olives was the place where the Lord used to sit and teach His disciples.

Of these three churches only that at Bethlehem still exists, very much as it was when built in the fourth century, while the second, the Martyrium of Golgotha, has entirely disappeared, and all that

remains is the underground chapel of St. Helena and the cave where the crosses were found. The third church, called the Eleona, on the Mount of Olives, built in the fourth century, was completely destroyed by the Persians in the sixth, and both it and the cave were quite lost sight of. All that remained was the tradition that there was a cave where Jesus had taught His disciples, and it is only within the last year that both church and cave have been recovered.

About thirty years ago, the Princess de la Tour d'Auvergne, a pious Italian lady who had married a Frenchman, wished to die and be buried in Jerusalem. She purchased a plot of land not far from the church of the Ascension, and built a small Carmelite convent to which was attached a church, known as the church of the Paternoster, with a cloister in front of it. Beyond this was an open space, on the east of which is a crypt called the crypt of the Credo. In process of time the Princess died and left the property to the French Government, who gave it in charge to the White Fathers, a community which was formed by the late Cardinal Lavigerie for religious work in Africa, and which has also the charge of the church of St. Anne in Jerusalem.

There appears to have been no idea that the church of St. Helena was on the property of the Princess, although bits of mosaic had been found, and various capitals of Byzantine form had been dug up from time to time. During the last year, however, in doing some work on the ground, fragments of masonry walls were found by the White Fathers, who proceeded to examine them, aided by the Dominican Fathers of St. Stephen. Working with the greatest care, they carefully examined the site, and at length have been able to trace out the foundations of a large basilica of Byzantine form, which there can be little doubt was the Eleona built by the Empress Helena. Not only were they able to plan the foundation of the basilica, but in the garden of the cloister of the Paternoster they found the sacred cave itself, which had evidently been under the apse of the church, and had had stairs leading down to it, somewhat similarly placed to the cave and stairways under the basilica of Bethlehem. It is very remarkable that the architect who built the modern cloister seems not to have noticed the cave, although it was only a few feet underground and the foundations of the inner wall of the cloister ran close to it.

I had the advantage of being taken over the ground by Father Cré, who carried out much of the exploration, and his

account of the way in which the shape of the basilica was recovered little by little was most interesting. The photographs were kindly given me by him and Father Vincent, who has published an admirable paper on the subject in the April number of the *Revue Biblique* for the present year. A visit to this important discovery should not be omitted by any visitor to Jerusalem.

Now to turn to the work of our own explorers in Palestine. You will remember that it was stated at the last Annual Meeting that Dr. Duncan Mackenzie, who is so well known for his work under Dr. Arthur Evans at Knossos in Crete, had been appointed to succeed Professor Macalister, and that a permit had been applied for to excavate the Tell of 'Ain Shems, usually believed to be the site of the Beth-Shemesh of the Bible. Owing to various causes it took longer to obtain the permit than was anticipated, one of these being that a building in Stamboul, containing many of the papers of the Sublime Porte, was burnt down, and among them the documents respecting the permit, so that it was necessary to begin *de novo*, but His Excellency Halil Bey, Director of the Imperial Museum at Constantinople, brother and successor of the late Hamdy Bey, has been very helpful, and thanks to his assistance, and to that of Sir Edwin Pears and of Mr. Satow, authority was obtained to commence work before all the formalities had been completed. But the time has not been lost, as Dr. Mackenzie with Mr. Newton, his assistant, took the opportunity to make a tour east of the Jordan through Moab and Edom, when they made a number of plans, and took an interesting collection of photographs at Arak el-Emir, Amman, Diban, Rabbah of Moab, Kerak, and other places. Dr. Mackenzie paid special attention to the megalithic stone monuments of the country, a matter which he has already studied in Sardinia, where he and Mr. Newton have planned and described many of the nuraghi and tombs of the giants for which the island is celebrated. I will show you a few of the photographs taken east of Jordan and the Dead Sea.

From Kerak the party went on to Ma'an and Petra, where very important work was accomplished. Some little time ago, Dr. Dalman, the Director of the German school of archæology in Jerusalem, had written a paper for our *Quarterly Statement*, respecting that remarkable rock-cut monument, the Khazneh, so often represented in drawings and photographs. Owing, however, to the difficulty of getting at the upper parts of this monument, it has not hitherto

been fully measured, nor have the details been drawn architecturally; so Dr. Mackenzie arranged to meet Dr. Dalman at Petra, and to bring a ladder from Jerusalem of sufficient length to enable Mr. Newton to mount and measure the parts hitherto regarded as inaccessible. Bringing this ladder, which had to be made in sections, from Jerusalem, and getting it into place was no easy task, but was at last satisfactorily carried out, when Mr. Newton was able to take all the required measurements, from which he has made a set of large scale drawings which are really admirable. These drawings will, I hope, be reproduced in connection with Dr. Dalman's paper in the first issue of our new Annual Publication. The measurements were taken under conditions involving considerable risk to life and limb.

From Petra the party returned to Ma'an and then took the railway to Damascus, just in time to get away before a serious rising of the Bedouin took place in the vicinity of Kerak, when many Turkish soldiers and others were killed and the railway was broken up. The rising is said to have been due to trouble caused among the inhabitants by an attempt to enforce the new recruiting laws, of which the Arabs do not seem to approve. A large force had to be sent into the country, when order was restored, and some kind of arrangement was made between the government and the people. After a short time in Damascus, Dr. Mackenzie and Mr. Newton returned to Jerusalem and made preparations for the spring campaign at Beth-Shemesh.

The last winter in Palestine has been exceptionally severe; indeed, some people said that it was the worst within the memory of man. But whether that was so or not, there can be no doubt that the heavy snow, the rain and storms made excavating work impossible until later than usual. By the end of March, however, the weather had moderated, the Turkish Commissioner, Mohamed Effendi Ibrahim, had been appointed, and telegraphic instructions were received from Constantinople that the excavations might commence. At the beginning of April Dr. Mackenzie set up his camp, collected the workmen, and opened the trenches for the capture of the ancient city.

The Tell of 'Ain Shems consists of two hills, with a depression between them, over which an ancient road passes, and, in this depression, is a Wely or old Mohammedan shrine, dedicated to a certain holy man, Sheikh Abu Meizar. You are no doubt aware

that as a general rule such Welys are rather a trial for explorers, as they frequently occupy an important position, and make exploration impossible just where it would be desirable. But in the case of Beth-Shemesh, the Wely, instead of being a disadvantage, has proved very useful. The story is rather a curious one. In former times the Wely was forbidden to Christians, but, some years ago, a Jewish colony was established near Artuf, a few miles distant, and the holy man seems to have had a tendency towards Judaism, as he became involved in Jewish traditions, and got the name of Sheikh Shamsun. Now Sheikh Shamsun, the Samson of the Bible, lived at Zorah, on the opposite side of the valley, and in process of time the Sheikh of 'Ain Shems also moved across. The villagers say that he comes back occasionally to the old Wely, but they have ceased to care about him, and, for us, the practical result is that Dr. Mackenzie has been allowed to take possession of the Wely, and to use it as his museum, drawing office, and store. He has had it fitted up with shelves on which to classify and arrange the pottery and other finds from the excavations. In the courtyard in the front of the Wely are some old arches, over one part of which is a shady fig tree, while over the other he has arranged a roof of boughs of the carob tree, which makes quite a delightful retreat in hot weather.

West of the Wely is that part of the Tell, called Rumeileh, which is now in course of excavation, and here a large number of workpeople, men, women and children, are employed under the indefatigable Yusuf, who has served the Fund so well for many years, in unearthing the remains of the ancient city. Some of them are old hands, who, as soon as they heard that work was again to commence, came over from Gezer, Tell es-Safi and Tell Zakariyeh, and these are useful in showing the new recruits how to work.

Thanks to Dr. Mackenzie's good organisation the amount that he has already done is very considerable; the old wall of the town has been traced all round the hill, and parts have been laid bare to the foundation and show that there has been several periods of construction, the earliest dating very far back. A very interesting discovery has been the south gate of the town, well defended with towers and guard chambers. Possibly this was the only gate, but it is too soon to say with certainty as the whole of the north wall has not yet been excavated. There are signs at the gate, and in other places, that at some time there was an extensive conflagration which seems to have destroyed the town. Even the ground shows

signs of the fire. At the south-east corner of the wall are some ruins of Byzantine date, and as these occupy the highest part of the hill it is probable there are important older constructions below them, but it will take some time to get down to these. Outside the wall of the city on the east side of the Tell, Dr. Mackenzie has come across a very interesting cave used for burial and containing objects of an early date. The roof has partially fallen in, perhaps from the result of an earthquake, and some blasting will be required before it can be fully investigated.

Great quantities of pottery of all ages have been found, but these are not yet classified. Some pieces are apparently from Cyprus or the Greek Islands. Flint implements, bronze and iron objects have been found, while other articles belong to an Egyptian occupation of the city—possibly of the XVIIIth dynasty. But it is too early yet to speculate as to the history of the city.

At the time of my last visit the fields were whitening with harvest, and the supply of labour will diminish until the crops have been carried in. But Dr. Mackenzie hopes during the recess to investigate some of the many tombs in the cemetery that lies outside the city wall to the north-west. Some of these tombs have been already opened by the fellahin, and interesting objects found, so that much may be expected from a careful examination of them.

The camp of the explorer has been pitched under a group of old olives trees between the Tell and the line of railway from Jerusalem to Jaffa.

I think the Society is to be congratulated on the selection of the site and on the great amount of work which has been done in the first two months of the campaign. Many circumstances have combined in our favour. Beth-Shemesh is very conveniently situated, as it is only twenty minutes' walk from Deir Aban railway station. It is situated in the district of Beit Netif, of which the present governor is Surayeh Effendi, who was the government representative with Dr. Macalister at Gezer, and who takes a great interest in the present work. To have a man like him as governor is a matter of considerable importance. Then the present official representative, Mohamed Effendi Ibrahim, is an intelligent man who has charge of the government museum of antiquities in Jerusalem, and is anxious to increase his knowledge of archæology. It was thought that the question of water supply would be a difficulty, as the local water is not good, but this has been solved

by Dr. Mackenzie, who has arranged to get a supply of water in tins from Bittir, the next station on the railway, which is renowned for its good water. Then about a mile and a half distant is the convent of Beit Jamal, whence can be obtained bread, wine and other necessities.

Since I have returned I have received a letter from Dr. Mackenzie which, I think, will interest you.

BETH-SHEMESH, *June 1st, 1911.*

"The purpose of this letter is to describe briefly the general results of the excavations at Beth-Shemesh since the commencement of work in April.

"Of these one of the most important and interesting was the fact, that in the whole west and north regions of the site, outside the Byzantine area and its Arabic environments, there was no occupation in post-Semitic times. This fact has a very important bearing on the prospects of excavation, for it means that, all over the region in question, the deposits and remains will be in a much less disturbed condition than in the area of Byzantine and Arabic occupation at the east end of the Tell. For this reason I am sanguine that our best finds, from the point of view of the sequence of periods and of the history of the site, will be made in these more western regions of the city.

"You were specially interested in our discovery of the South Gate of Beth-Shemesh, and with the strategic questions suggested by its orientation and outlook southwards along the Wady Bulus, and towards the country of the Philistines, having regard to the constant menace from the north of Gath and Lachish. The massive *debris* of sundried bricks with charred wood and ashes, which encumbered the gateway had been thrown out from within the walls at a time of extensive rebuilding and repairs. The burning of sundried bricks suggested much more serious matters than might appear at first sight, for it meant the burning of houses, a conflagration in the city, a successful siege, and the victory of the enemy.

"Who was this enemy? That is what we may be able to say when we come to investigate the quarter of the city immediately within the South Gate. Everything will depend upon the kind of objects, including the pottery, which will be found to occur in the stratum which represents the burnt city, and in the layer immediately above that again.

"About the reality of this siege, however, there can be no doubt. A conflagration which accounts for the burning of constructions of sundried bricks was of too general a character all over the city to have had any other explanation than that presented by a successful siege. What a poignant story was there! A whole city thrown out of gear and captured, household hearths desecrated, brothers killed in war, sisters led

away to bondage, and then the pitiful pulling down of houses and throwing out of the rubbish.

"To the skill of Mr. F. S. Newton, architect to the Palestine Exploration Fund, is owing a careful section showing the red stratum representing the thrown-out *débris* from the burnt city, in its relation to the earlier Bronze Age deposits beneath it, and the later remains above. A similar section will be attempted of the stratified *débris* encumbering the South Gate.

"Before the South Gate itself was discovered, a test pit was sunk on the higher ground within the city, and here, in the middle strata of the pit, was the same *débris* of burnt sundried bricks, charred wood and ashes, which, later on, we found on the rubbish heaps. It was the rubbish heaps that explained the phenomena of the test pit, but, in the latter, we could see in position the *débris* of houses levelled away and never rebuilt. The whole region in the vicinity of the South Gate is entirely free of Byzantine and Arabic remains, and ought to yield evidence of the highest importance bearing upon the vicissitudes of the site.

"The same evidence of sieges and the changing fortunes of war was visible all along the strong wall, north and south of the gate, when it was brought into view. Breaches in bastions, repeatedly repaired, bulging walls propped up again in evident haste, all told a story in which the burning of the city was the final *dénouement*.

"An interesting fact that came out in the course of our investigations by means of the test pit was, that there seemed to be an interval between the latest Semitic occupation and the building of the Byzantine convent and church, and that long before the founding of the latter Beth-Shemesh was already a heap of ruins. It is quite possible that it was an early interest in the Biblical history of the place that led to the foundation of this religious house. The country to which Beth-Shemesh belongs is rich in such foundations, which form an interesting chapter in the religious history of Christian Palestine, but it is to be regretted that the presence of this ancient convent of Beth-Shemesh presents a serious drawback to investigation, as it stands on the site of what may have been the royal residence of the city. Massive walls in which megalithic construction and ashlar masonry alternate, tell a story which is all too plain. The ashlar blocks have evidently been taken from some important earlier building, while the megalithic masonry has been drawn copiously from the adjacent fortification walls, which in part form the foundations of the convent.

"On the other hand the test pits show that in the wide intervals between the Byzantine foundations there are considerable deposits of Semitic date, and to vouch for the importance of these deposits it seemed a happy augury that the finest vase yet found at Beth-Shemesh was in these Semitic deposits. This is a polychrome painted vase with geometric

decoration and bird panel on the shoulder in matt red and black, very similar to a 'Philistine' vase, discovered by Bliss and Macalister at Tell es-Safi.

"A discovery that opens up a long vista into the remoter history of Beth-Shemesh was made without the walls on the east towards the Wely. Rock bluffs of limestone, that tend to hollow out below and ledge forward above, are a characteristic feature of the site. All along the edge these bluffs presented a curious appearance of confusion, and in parts they were visibly sunk and detached from the main mass of the rock in such a way as to show sharp angles with yawning fissures between. On penetrating down into these fissures we came unexpectedly upon cave burials of the later Bronze Age, and, still more unexpectedly, on penetrating beneath a kind of mortar flooring, we found that we were in the troglodyte dwellings of the earliest inhabitants of Beth-Shemesh, and we then understood that the sharp angles and fissures we had seen from above represented the collapse of the roof of what had been a great cave, possibly from the result of an earthquake.

"In the south part of the grotto area we came upon a rounded outer recess where access was easy. Here were masses of native pottery, mingled with characteristic imported wares from Cyprus and Crete, representing different periods in the later Bronze Age. Among the Aegean wares was a type of painted amphora with three handles on the shoulder, the origin of which has to be sought in Crete and in the palace style of Knossos. This type of vase was much in vogue in Knossos about the period of the destruction of the palace of Minos ascribed by Dr. Arthur Evans to the era of about 1450 B.C.

"Behind the recess referred to was an aperture into an inner grotto which had been walled up, but which had evidently been broken into in ancient times. In the confusion of the deposits we could verify the fact of two main strata in the cave; above were disturbed burials with pottery that was largely native, but that included an alabaster pyxis of a type characteristic of the XVIIIth dynasty in Egypt. Underlying this stratum were traces of a well-marked pale mortar floor, evidently laid by the people who were responsible for the burials. Underneath this floor again were accumulations of deposit which pointed to troglodyte habitations going back possibly to the borders of the Neolithic Age, and the third millennium B.C.

"In our preliminary investigations in this interesting region we only penetrated where others had been before us, and it now remains for us to penetrate where others have never been since that earthquake happened, which withdrew from easy access the inner secrets of the cave."

Really all that appears to be wanting is a sufficient amount of money to carry on the work to an effective conclusion. Sincerely I

hope that those present may assist by trying to interest others in this important undertaking.

Before concluding there is a matter I would like to allude to. Although England was the pioneer in the field of scientific exploration in Palestine, and has set an example since followed by other nations, there is one point in which she has been left behind.

This is with regard to the formation of a British School of Oriental Archaeology in Jerusalem provided with a good museum and library for the use of British students. The Palestine Exploration Fund has, as I have already explained, a room at St. George's, very kindly placed at our disposal by Bishop Blyth, but this may be regarded as only a small thing, compared with what has been done by other nations. There is the splendid French school of archaeology in the Dominican convent of St. Stephen, the excellent museum and library in the convent of Notre Dame de France, the Franciscan museum and library, and the very interesting Biblical museum of the White Fathers of St. Anne. Then the Germans have the school of archaeology of which Dr. Dalman is director, and the museum and library of the Benedictine Fathers in Sion, while, in the Hospice of St. Paul, Father Schnitz has formed a museum of the fauna of Palestine. There is also the American school of archaeology maintained by some of the universities in the United States. Other institutions might be mentioned, but the above is enough to give an idea of what is being done by other nations. I do not think that it is for the Palestine Exploration Fund to found such a school as one would like to see, perhaps it is rather a work for our universities as in the case of the American School. But at the same time there can be no doubt that a good archaeological library in Jerusalem is an absolute necessity for our explorers, if their knowledge is to be kept up to date, and it would be unreasonable to expect them to provide libraries of their own.

Let us hope that it may not be long before a good British school of archaeology, managed by a competent director, is provided in Jerusalem.

Dr. FLINDERS PETRIE.—Ladies and Gentlemen: I shall only be your spokesman in proposing a most hearty vote of thanks to Sir Charles Watson for the very interesting account which he has given us. The ruins of Jerusalem are very interesting, and it is deeply to be regretted that changes are necessary, and especially in

a place where changes are so fatal to many old associations. Athens is similar in many respects to Jerusalem, but there would have been one great service to history and archaeology if the Greek kingdom had established its capital five miles away and left Athens alone. But I am afraid the new development of things in Jerusalem is obliterating the past; that is only an additional reason for much more energetic research in Jerusalem, and getting a complete record of everything as quickly as it can be done, and keeping a watch on everything that is done there, and for that reason I think the establishment of a British School of Archaeology in Jerusalem is desirable, and I very much hope that Sir Charles Watson's last remarks will bear fruit. I think we are to be congratulated on the fact that the excavations are being carried out so thoroughly, particularly in the preservation of every fragment of material. That is the best method of reaching any certain results. It is not by looking for some great and striking discovery that you will get your results, but it is by the careful putting together of every little fragment of information you can get, and the building up in that way a faithful record of the past. And it is in that way, I hope, Dr. Mackenzie will be successful. I am sure, therefore, we are deeply indebted to Sir Charles Watson for the most interesting account he has given, both of the movement at Jerusalem and of the work of this Society.

The CHAIRMAN.—I rise to second the Resolution which has been proposed by Dr. Flinders Petrie. The first time I had the pleasure of meeting Dr. Flinders Petrie was under the shadow of the Acropolis. I sympathize with Dr. Petrie in his regret that modern progress often obliterates many of the ancient landmarks. But remembering what Athens was a century ago, one has to find compensation for such obliteration in genuinely modern improvements. A British Consul at Athens wrote, about 1822, a sentence something like this: "There are people who choose to call this collection of mud-huts Athens, and to believe that the barbarians who inhabit them are incapable of civilization; to such men I do not address my remarks." I should like the ghost of that man to come with me on one of my visits to Athens. I should like to say to him from the Acropolis: "Look at your village of mud-huts: there is a prosperous, well-built city of 120,000 people where wealthy Greeks have given their money to found schools, a university,

colleges, orphanages—so generously that there is a danger of pauperizing the place. That is what the barbarians have done, and glory to them.” Still, I sympathize with the remarks of Dr. Petrie. We do not like these old things to disappear. I am not at all sure myself that it was not a mistake to destroy even the old Mosque on the Parthenon. I heartily agree with the resolution proposed by Dr. Flinders Petrie, and in doing so I must say a word in reference to the work of the Palestine Exploration Fund. What strikes me about such work is the thoroughness with which it is being done now, and with which it has been done for many years past. It is my good fortune to live in Constantinople. I have been there upwards of thirty years, and during that time I have had the pleasure of meeting a steady stream of archaeologists year after year. I have gladly and pleasurably taken a great interest in the many movements for archaeology ; because you will remember that all the places where archaeologists are exploring are in the Ottoman Empire as it exists, or as it existed, within the lifetime of men now living. I have seen the work of a series of Societies which are working at specific subjects ; they are specializing ; we are specializing, particularly in Palestine ; others upon a variety of subjects. I suppose if we looked at them chronologically, we should have to give precedence to the University of Pennsylvania which has made those marvellous discoveries at Nippur. The work was begun by Dr. John Peters of New York, a keen, observant, thoughtful man, and was continued by Prof. Hilprecht, who claims that he has carried back history a clear 7,000 years before Christ. One instance of the discoveries made in reference to Nippur is this. You will remember the “mighty hunter before the Lord, Nimrod,” mentioned in the 10th Chapter of Genesis, who founded three cities, one of which was Calneh. The commentators during the past centuries have made all sorts of guesses as to where Calneh was. When the excavators got down through a great mass of *debris* at Nippur, they found that at one time the city was called Nippur, and when they got lower it was Calneh. I have been so interested in the work of my American friends there that I have already been trespassing on your time to mention it. But you know whilst you have Calneh mentioned in the Bible, you have also Nineveh and Babylon and all the Assyrian places mentioned over and over again. Dr. Petrie himself has largely contributed to our knowledge of ancient Egypt. Two years ago I heard

Dr. Macalister give an account of what his son had done. We all know how thoroughly his work was done, and amongst the matters which he brought forward was the fact that he found in these ruins at Gezer Hittite remains of apparently two thousand years before Christ. It was rather a startling discovery. Subsequent investigation has shown there was a large Hittite settlement to the extreme south of Palestine, or let us call it on the northern frontiers of Egypt. These Hittites have now risen from the dead. Prof. Garstang and Prof. Winckler, the German, have brought them to life again and, with the assistance of Prof. Sayce, who was laughed at twenty years ago as a mere dreamer, are rapidly reconstructing the life and even the language. It may be that Prof. Garstang, or possibly Mr. Hogarth on the Euphrates, will find the bilingual inscriptions they are all so keen after. But the point I wish to make is that all these different Associations and various workers, though apparently separated, may each be taken as ancillary to the others, and our Society is the centre of them all. There are more people interested in the archaeology of Palestine than in any other field of archaeology, because all Christians and Jews are interested in it, and even the Moslems themselves. And as the letter from Dr. Duncan Mackenzie, which has just been read, has shown, he has already brought his knowledge of the work that he did with Dr. Arthur Evans in Crete to bear upon his discoveries. No man can be a good archaeologist in connection with Palestine who does not know something of the archaeology of other places. We are specialising now, but the time is close upon us when the work of Egyptian, Assyrian and other archaeologists must be co-ordinated and put together as a whole, so that the work of each separate section may be fully understood. In that way we shall obtain a vivid impression of the civilization of the past.

The Resolution was then adopted.

Sir CHARLES WATSON.—Ladies and Gentlemen: I rise to propose a resolution which, I am sure, will be passed unanimously, and that is a Vote of Thanks to Sir Edwin Pears for so kindly coming here to take the Chair to-day. He came at very short notice, and no one is more interested in our Society than he is. I am sure you will all tender him a very hearty Vote of Thanks for his kindness in taking the Chair to-day.

The Vote of Thanks having been carried by acclamation,

Sir EDWIN PEARS said, I can only say I am very glad to be of use. I was a little alarmed when I received a note from Mr. Crace asking me to take the Chair, because the last Chairman whom I saw here was the Archbishop of Canterbury. I regret my imperfections as Chairman, but sincerely thank you for listening to what I have very imperfectly said.

The proceedings then terminated.

THE FUND'S EXCAVATIONS AT 'AIN SHEMS.

I.—SUMMARY OF DR. MACKENZIE'S WORK, APRIL 6TH— MAY 17TH, 1911.¹

THE excavations of the Palestine Exploration Fund at 'Ain Shems were commenced on Tuesday, April 6th, at 6 a.m. A short recess at Easter was prolonged a few days by the stormy weather, and on May 12th a strong sirocco prevented operations. A start was made with 36 workmen, including a few women and boys, but as the work progressed the number was largely increased, and on May 17th the number of hands was 167. In view of the approach of harvesting operations, when labour will be more scarce, it was wisely decided to make the most of the available help while there was opportunity. Yusuf Kanaan, who for several years has been employed by the Fund as foreman of the works, again acts in the same capacity. The Imperial Commissioner, Ibrahim Bey, arrived from Jerusalem on the first morning.

As will be seen from the sketch plan (p. 142) a considerable amount of the area has already been attacked. As usual, trial pits were first sunk in order to get a preliminary idea of the possibilities. It was soon perceived, and afterwards fully proved, that the area between the Byzantine church and the wely did not contain pre-Roman

¹ [Based upon the daily record of the progress of the excavations kept by Dr. Duncan Mackenzie, who is not responsible for the form these paragraphs take.—Ed.]

remains, and in due course it was found that the wall, running north and south, marked the border line between relatively late Arab remains and *debris* on the east, and the city area on the west. The eastern space, after having been carefully examined, served as a useful dumping-ground, its close proximity to the more important site on the west being a great saving of time and labour. The eastern portion of the latter, "the Byzantine area," revealed traces of an Arab settlement, and it appeared that the Byzantine remains had been utilized and adjusted in the Arab period. The older strata are to be looked for here, whereas in later times life seems to have moved eastwards, "to give us at length in the fulness of time an 'Ain Shems which is no longer locally identical with Beth-Shemesh." 'Ain Shems itself, as Dr. Mackenzie learned, has only ceased to be a place of local habitation within the last fifty years, and its latest inhabitants migrated to Deir Aban only three years ago. The eastern area was unoccupied in Semitic times, and the pottery, apart from a few stray "Semitic" sherds, is Byzantine or Arab, and to the latter period probably belong the remains of various rather poor houses. Through this movement eastwards no part of the new city coincided with the old: no part of the ancient city existed anywhere east of the caravan route crossing the hill to the west of the wely. As for the wely, it seems to be entirely late, and anything ancient that may exist is likely from the indications to belong to the necropolis of the ancient city and not to any city of the living.

Much has been ascertained in regard to the great wall which seems to mark the limits of the old city. This outer wall had bastions, and is megalithic. The southern gateway has already been found. Here and there were traces of later repairs, and this combines with other evidence to suggest that after some severe siege, during which the city suffered badly, extensive rebuilding was needed. The southern boundary wall of the Byzantine area also proved to be partly megalithic (also cemented) and partly ashlar, due apparently to the use by later inhabitants of older material.

The Byzantine church itself is being thoroughly examined. Its position was probably in some measure due to the close proximity of older building material, and possibly to the existence of an earlier building on the same spot. This somewhat complicates the strata, and from the point of view of the preservation of the remains, it would be undoubtedly better if the principal residential buildings at 'Ain Shems turned out to be towards the west end of the site where

so far as known at present there are no Byzantine or post-Semitic remains at all. A very interesting feature in the church-area was an arched corridor running within the eastern wall of the Byzantine area. This suggests monastic arrangements, and, in fact, a monastery, church, and other buildings would afford an explanation of the unusually large area covered by these Byzantine ruins. It is tempting to conjecture that the Byzantine religious house was founded in connection with the famous tradition associating Beth-Shemesh with the Israelite ark. In throwing out this tentative conjecture, Dr. Mackenzie observes that there are indications of an interval in history between the last pre-Christian occupation of the site and the construction of this Byzantine edifice. In any case, we need some explanation of the motives which led to its erection.

An extremely favourable result has been the recovery of a considerable portion of the "Semitic" and earlier strata. Some of the pottery next the rock was of the Bronze Age and may perhaps be associated with the people that built the megalithic walls and also the well-known megalithic monuments on both sides of the Jordan. Dr. Mackenzie, indeed, suggests that it was the megalithic people who first taught the art of fortification to the Semites, and remarks that it would be strange if the civilization represented by them did not leave widespread records of itself in Western Palestine as it has done in Moab and East of the Jordan.

In confirmation of the early character of the deposits next the rock was the occurrence of the imported Bronze Age pottery from Cyprus alongside of other native fabrics of "pre-Semitic" date. One fragment with characteristic matt white geometric band on a purplish black semi-lustrous glaze slip on fine dark grey clay was of a character to suggest Aegean connection if not Cretan influence. An analogous style of pottery in Crete has been assigned to about 2000 B.C. Dr. Mackenzie also found other fragments of vases not of native origin, apparently Cypriote originals of a fabric which was dominant in all parts of Cyprus about the time when the late Mycenaean vases began to be imported. These were found in a cave which was evidently used therefore about the twelfth century B.C. A second cave, discovered on 6th May, also contained pottery belonging to the Bronze Age period; along with native Semitic pottery were vases clearly imported. "The fragments of imported pottery when allowed to drop give a peculiar metallic clink quite distinct from that of the native wares. The pottery is much thinner

in section and harder in texture. The paint pigments are also very different from those that occur on native wares." All the pottery from the caves is being kept apart for later more complete investigation. Further excavation revealed in one of the caves a true painted "Mycenaean" sherd of some Aegean fabric (classed in Crete as Late Minoan III) which would equally fit the twelfth century date independently reached before. A few days later, Dr. Mackenzie was able to ascertain that these two important caves had been used for burial. Human bones were repeatedly found, but no skeleton was in position; and such indeed was the extent of the confusion in the deposit that it would seem that the burial caves had been disturbed and systematically searched by treasure hunters. None the less, finds of exceptional interest continued to be made. An early type of Semitic lamp and an Egyptian alabaster vessel of about the XVIIIth dynasty, were found above a sort of floor of pale mortar plaster. Beneath this level were Bronze Age types, and where this stratification of earlier and later deposits was not disturbed, it was possible to obtain a good idea of the distinctive features of the two distinct phases of culture.

Finally, Dr. Mackenzie reports among various "finds," stamped jar-handles, a figurine of Bes and an Astarte plaque. A spear-head and arrow-head in bronze were found against the face of the outer wall. The latter may be regarded as an indication of some attack upon the city, and it is very interesting to notice that in many places there were signs of a conflagration, the distribution of which could be best explained on the assumption that the whole city had been burned down. This would also account for the heaps of sun-dried bricks which apparently had been thrown outside the walls when the city was rebuilt. At present this evidence for some destruction of the city is the most noteworthy feature for its history, and provisionally, Dr. Mackenzie is inclined to suggest that the Philistines may have been responsible for the disaster.

(To be continued.)

AIN-SHEMS.

SCALE 0 100 FEET 0 100 METERS

N

EXCAVATED CITY WALL

K
HOLMAN 24

THE ARCHAEOLOGICAL INVOCATION OF A BIBLICAL
SITE—NOTES OF A VISIT TO THE EXPLORATIONS
AT BETH-SHEMESH ('AIN SHEMS).

By THE REV. FATHER H. VINCENT, O.P.

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THE reader must not be alarmed by the title of this paper. The *Quarterly Statement* does not devote its pages to spiritualistic operations, but I cannot think of a better word than "invocation" to express in short my feelings on leaving the ruins of 'Ain Shems on Saturday, 13th May. But in this case, the invocation has not been transitory; it will have a permanent effect, and will cause the greatest pleasure and excite the keenest interest among Biblical scholars; its results will become clearer, hour by hour, not by the help of the magic ring of some wizard, but by the pickaxe of skilled explorers. And it remains for the lovers of the Bible to insure that the invocation shall be soon completed in the smallest detail, by increasing the funds of the Society, and thus giving the necessary means to Dr. Mackenzie and the architect, Mr. Newton, and enabling them to evolve from the very characteristic remains a complete history of Beth-Shemesh, not less interesting, and clearer in detail than the story already told of this important Biblical site.¹

The place is Beth-Shemesh, rescued from oblivion by the campaign of exploration recently taken in hand by the Committee, who are much to be congratulated on their happy selection of a site.² When I accepted the kind invitation of Sir Charles Watson to accompanying him to the excavations, I expected a pleasant and

¹ Sketched with the keenest accuracy by Mr. Stanley A. Cook in the *Q.S.*, July, 1910, pp. 220-231.

² I believe the late lamented Sir Charles Wilson was anxious to have this site investigated. Barely a month has passed since the work began, and I wish that every student of Biblical history, and of Oriental archaeology, could come and see what has been done, so that they might unite in forwarding the undertaking.

instructive day in a place very familiar and dear to me, but, knowing how the exceptionally severe winter had postponed the time of commencing work, I had only hoped to see the preliminary operations in progress, and the first trenches dug on the sides of the Tell: four weeks is a short time to give any well-developed results at the commencement of an excavation.

Soon after we left the station of Deir Aban, and before the train had resumed its journey down the Valley of Sorek, we had passed the short distance to the ruins of 'Ain Shems, and were met



FIG. 1.—Beth-Shemesh. General View of the Work.

by a scene of life and animation at a place where, many times before, I had only met with the impression of desolation and death. Under a shady olive grove was the camp of the explorers. In the radiant light of the spring morning the old wely of Abu Meizar seemed to have regained some of its youth, and hid its dilapidation under the branches of the sacred tree. But I was really astonished to see close at hand, to the west of the wely and on the slope of the Tell, usually so monotonously clothed with thistles—green or dry according to the season—part of an old town exposed to view, while on the crest I saw a line of ramparts, and above, a strange little army,

working with activity : and then the chiefs of these peaceful soldiers came down to meet us with outstretched hands. We were close to the door of the wely and the Director invited us to enter.

In the courtyard, where I used to see in former days some implement of agriculture or other humble goods, left in the security of the holy place, were long lines of baskets full of pieces of pottery, waiting to be cleaned and classified. Some workmen, entrusted with the duty of the first cleaning, were divesting little vases and fine pieces of their coating of earth, and I immediately sat down beside them to examine the most attractive specimens. Here were royal Israelite jar-handles, on one of which I could clearly read the inscription, "To the king, Hebron," and a remarkable series dating from the Israelite monarchy ; then characteristic pieces of the later Canaanite period ; while among fragments of oldest Semitic pottery were fine specimens of flint implements, showing that the origins of civilization at Beth Shemesh were more ancient than one learns from Bible history, or from the tablets of Assyria. But the gem of this large collection was a box in which had been brought together the fragments of several small jars decorated in the well-defined Aegean style. The fineness of the execution, the skill of the artist, and the elegance of the shapes make one pretty sure that these vases must have been imported from various Aegean centres. This little archaeological treasure is in good hands, and could not have a better interpreter than Dr. Mackenzie, well known as a writer on Cretan pottery, and one who is better acquainted than most people with the pottery of the Aegean Sea. After a little time we shall see the collection classified and their forms restored by Dr. Mackenzie, who may be able to tell us their origin and whether they came from Cyprus or Rhodes, or some more distant island, and were brought by foreign people within the walls of Beth-Shemesh.

Even a cursory examination of the fragments enabled one to fix some dates, but one must wait for a careful examination, especially of some pieces, apparently outside the usual series, which make one think of the Philistine question, and there can be no doubt that these early finds at Beth-Shemesh will prove to have great value, archaeologically and historically.

Discussing such matters with Dr. Mackenzie we entered the door of the wely, which, at first sight, I could hardly recognize. In place of the grey walls, stained with oil and scribbled over, which I had known for twenty years, I saw clean walls, hidden to a great

extent by the shelves upon which the various objects are arranged as they are classified. Mohammed Effendi Ibrahim Elbi, the intelligent representative of the Department of Antiquities, was working at the shelves and preparing his lists, just as if he were in a museum. Before the mihrab, and against the ancient stones, arranged like an altar, were the theodolite, levels, rods, and photographic apparatus of Mr. Newton, while his drawing-table was placed near the door, and on great sheets of paper, fixed against the wall, were drawn the plan of the ground, the line of fortification already



FIG. 2.—Beth-Shemesh. Courtyard of the Wely.

discovered, and other details. Could there be a more original workshop, or one more ancient and more suited for archaeological study? I had not been prepared for so complete a change in the wely of my old friend Sheikh Abu Meizar. In the days long ago, when I first knew it, I used to see, if not himself, at least his faithful adherents, who would not have appreciated such archaeological indiscretions. We were indeed admitted, but strong objections were raised when we attempted to touch the holy stone, redolent of grease, in order to find out what it was, as it had the appearance of an ancient, roughly-cut capital. In those days,

Abu Meizar had a great reputation, and, if his story was not very definite, the curious legends connected with him bore a considerable resemblance to some of the details of the history of Samson.¹

A little later the Jewish colony of Artuf was established, and, under its influence, the Biblical characteristics of the wely became more marked, and its importance for the Mohammedan fellahin gradually diminished. Year by year there was a decline in their devotion to a saint who showed a tendency to relapse to Judaism. The intelligent people of Deir Aban, Beit Netif, and the neighbourhood soon knew an amusing little history, revised and corrected, of Abu Meizar, or el-Jebbar,² as he was then called. Not meeting with the respect he was accustomed to, our hero emigrated to the high-place of Surah, having been seized with a sudden wish to be nearer his brother, Sheikh es-Samet, the other half of the great personality of Shemshun el-Jebbar, but he remained in possession of his old sanctuary and came back when he felt so disposed; as, however, it is never quite certain where he is, there is no objection to infidels entering the wely. Even holy men may have changeable dispositions! So much the better, as, in the present case, the fickleness of Abu Meizar has given the Palestine Exploration Fund an ideal *pied à terre*. At Gezer, it was the Maccabean princes who gave Prof. R. A. S. Macalister a workshop in the ruins of their palace; at Beth-Shemesh it is the local Ba'al who shelters under his roof the explorers of his domain. All honour to his kindness. Let us now see what these explorers have already done.

The other day little was known of Beth-Shemesh except the name; now, not only has the exact site of the great city been found, but we can also wonder at its wall, measure its circuit and its area, and understand with some accuracy the principal events in its history. I cannot, of course, describe all that I have seen, and plans, drawings, and photographs would be required for a proper account. The wall which has been found is almost complete and surrounds the crest of the hill or lies on the first escarpment. Where it is on the crest, this wall, built of very massive stones, roughly cut, appears to be in two or three courses, and the upper portion,³ possibly of smaller stones, has been destroyed and removed during

¹ See *Archaeological Researches in Palestine in 1873-74*, by Prof. Clermont-Ganneau, Vol. II, pp. 209, 218.

² Abbreviated from Shemshun el-Jebbar.

³ At some period also made of sun-dried bricks.

the course of centuries. But on the eastern escarpment, opposite the wely, the wall is twelve or fifteen feet high, and the great stones present a fine appearance, and such as the importance of Beth-Shemesh demands, situated as it is at the junction of several great roads, leading from the coast districts to the hill country. Quadrilateral bastions of variable width, and generally projecting but little, flank the wall, of which the defence was skilfully arranged by the salients, traced so as to suit the rocky ground.

About the middle of the south side of the enceinte, Dr. Mackenzie has found a gate in excellent preservation. It would be difficult to



FIG. 3.—Beth-Shemesh. The South Gate in the Wall.

imagine a better example of a fortified gate, built in the ancient Syrian or Asiatic fashion, with a narrow entrance, and a fairly long passage between side chambers for the guard and for the defence of the door.¹ It reminds one of a gate in the palace of Panammu in Zenjirli, and makes one think of the gates of the Temple as described in Ezekiel's vision. A comparison of this wall at Beth-Shemesh, with other walls of which the dates are known, as, for

¹ Fortified city gates of the same kind have been found at Khorsabad, in Assyria, at Eujuk, in the Hittite country, and elsewhere.

example, at Gezer, makes one inclined to think it is of the time of the Israelite kingdom, but there appears to be ample evidence that long before the erection of this fine wall at Beth-Shemesh there was another, perhaps of less extent, and that, in any case, the site has been inhabited for many, many centuries. A clear indication of this early occupation is given by the number of flint implements found in the lower strata of the ruins and in the trial pits, but specially by the finds in a large burial cave on the eastern slope of the Tell. The exploration of this is not yet complete, and the collapse of the roof, either from some earthquake shock, or from some incident in the wars in ancient times round the city, diminish the hope of finding articles intact, or undisturbed burials. But for an expert like Dr. Mackenzie the fragments have a meaning, and nothing escapes his notice. I will say nothing more of this interesting cave except that it seems to have been closed up at some ancient epoch and not used afterwards.

A thick layer of apparently burnt *débris* lies at a somewhat uniform level over part of the town already excavated. Such a layer in the archaeological series is like a heading in capitals at the beginning of a chapter of history, as it probably closes a period completely, and above it another commences. Historians have told us what is known of Beth-Shemesh from the written records: Dr. Mackenzie will shortly let us know what he finds above and below this heading of an archaeological epoch. It is dangerous to hazard an opinion after a cursory examination, but it struck me that this layer of burnt *débris* might mark a line between the Canaanite and the Israelite periods. If this should prove to be so, and if the fire were the result of a definite conquest by the Hebrews, it would tend to prove that this capture of Beth-Shemesh was rather late, as the remains above the burnt *débris* show a connection with Aegean-Cypriote influences, which can hardly be put earlier than the tenth or beginning of the ninth century B.C., in the inland parts of Judaea. It is possible that this matter may throw some light on the much debated question of Philistine civilization.

On the other hand, the fire might have been an incident in the Egyptian conquest, which occurred between 1600 and 1550 B.C. This would enlarge the perspective of the history of the town, as the burnt layer is higher than the middle of the total accumulation of *débris*. For if the eight or ten centuries of the Semitic period after 1550 B.C. have only left an accumulation of six to seven feet, the

depth of eight to nine feet under the level would bring us ten centuries further back. The indication is worth consideration, and I could see fragments on the site which appeared contemporaneous with the first age of metals and with the Semitic invasion of from 2500 to 2250 B.C. It certainly appears to me that the specialists who appreciated the importance and antiquity of Beth-Shemesh—whatever its original name may have been—took a clear-sighted view, and the results, so far obtained, proves the accuracy of their judgment.

Inhabited, apparently without interruption, from the Neolithic period to the Captivity, the city seems to have been abandoned



FIG. 4.—Dr. Mackenzie and Mr. Newton in Camp.

during the Hellenistic epoch, and the site probably changed during this and the Roman period. But considerably later, say in the fourth or fifth century A.D., life apparently returned to the ancient ruins, and the remembrance of the Ark of God attracted to the place one of those monastic installations so frequently met with in Palestine and the Negeb. Such an institution, certainly of Christian origin, has been unearthed in the south-eastern part of the Tell.

The hours passed too rapidly, and we were still talking at the foot of the hill when afternoon drew on. We looked down the rich

valley in which the harvest was beginning to ripen, and where some fields are already in the hands of the reapers, and saw in the distance a moving object coming from the country of the Philistines "by the straight road to Beth-Shemesh" and we remembered the dramatic recital of the return of the Ark, and its halt at Beth-Shemesh. But this time it was not a cart drawn by two oxen but a locomotive hauling the train which was to take us back to Jerusalem. So the archaeological pleasures of the day had to come to a conclusion, and we took leave of our friends who have already done so much on the historic site. Dr. Mackenzie and Mr. Newton returned to their labours, while we proceeded to Jerusalem. In conclusion, I would express my thanks to Sir Charles Watson for a most interesting day, where I have, for about the hundredth time during twenty years, visited explorations in progress, and I feel thankful that the Palestine Exploration Fund have found such excellent explorers to carry on the traditions of the Society.

THE CHURCH OF THE NATIVITY AT BETHLEHEM.

(REVIEW.)

By ARCHIBALD C. DICKIE, A.R.I.B.A.¹

AT last this most historic church has been made the subject of close investigation by a happy combination of experts. The Byzantine Research Fund is to be congratulated upon its first choice of a building marking the advent of possibility in the presentation of a latent building nature which, from lack of national opportunity, had hitherto revealed itself chiefly in the mishandling of Hellenistic forms. By the imposition of an exotic classic dogma, a desire for

¹ *The Church of the Nativity at Bethlehem.* By W. Harvey, W. C. Lethaby, O. M. Dalton, H. A. A. Cruso, and A. E. Headlam, illustrated by drawings and photos by W. Harvey and others. Edited by R. Weir Schultz, and published by B. T. Batsford on behalf of The Byzantine Research Fund. Price 30s. net. Review, reprinted from the *Journal of the Royal Institute of British Architects*, 22nd April, 1911. Plan by kind permission of The Byzantine Research Fund.

architectural greatness had been kept alive, and in the adaptation of the classic style, native individualism constantly appears. The chief constructive characteristics of this individualism were plain wall surfaces and flat roofs with parapets (as demanded by the Jewish law), while the spirit of enrichment was expressed in close, flat-growing ornament. Such was the native building nature of Palestine as against the more fashionable classic treatment of column and lintel, with sloping roof and projecting eaves, enriched by a bold type of ornament which in Roman times inclined to overstep the limit of stone carving propriety.

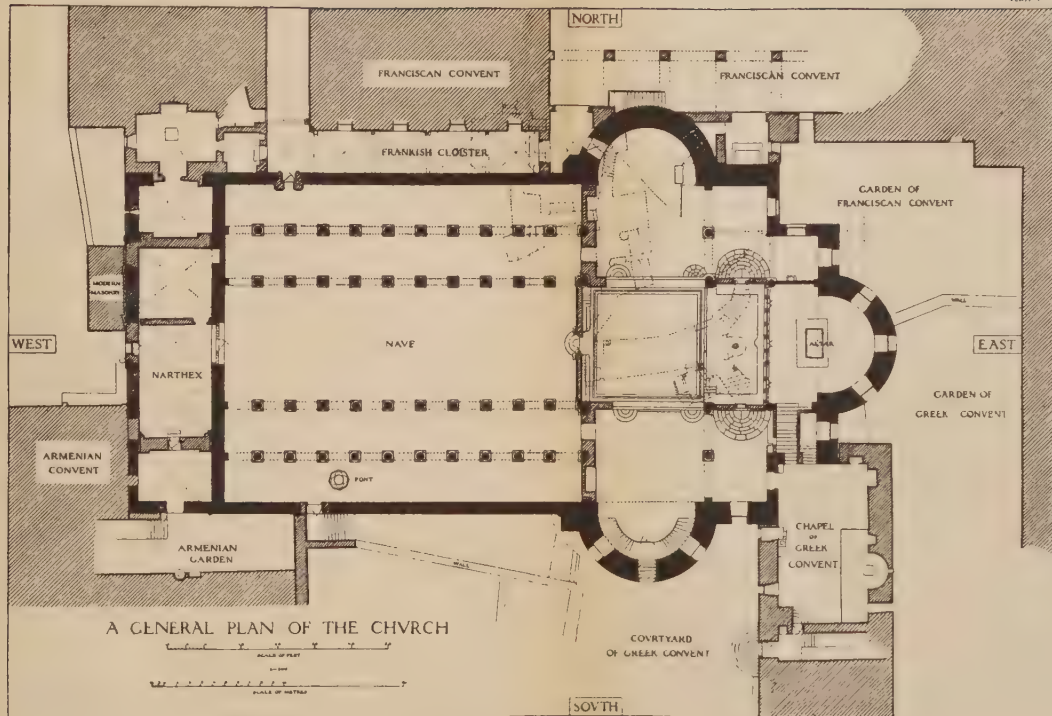
Mr. Harvey has written Chapter I, "A Particular Description of the Church," which gives, lucidly, the results of his thorough examination of the whole structure. His most valuable conclusion is that "the whole church was designed at once and that, with the possible exception of the narthex, it is Constantinian." This conclusion ousts the theory of a later restoration by Justinian, the arguments for and against which are exhibited in the following chapter. The unusual cohesion of structure and detail is evidence of an independent work, freed from the temptation to utilise fragments from earlier buildings. Mr. Harvey writes that "the plan of the church is symmetrical and regularly set out to a degree very unusual in Byzantine buildings, the shafts in the nave colonnades being placed at approximately equal spans, and, like all the free standing shafts in the building, they are of equal girth and height. The capitals of the columns do not differ greatly from the Roman model, except that the acanthus leaves have fairly sharp serrations and that a cross upon a projected semicircular boss replaces the usual rosette in the centre of the abacus." The extent to which the carving of the capitals differs from the Roman model is greater than is here indicated, as the following chapter shows (pp. 23, 24). Although, in the main, the motif is the same, the treatment shows a desire for something more in accord with existing tradition.

Chapter II, "A General Historical and Descriptive Account," by W. R. Lethaby, quotes the testimony of early writers "that the existing Church of the Nativity was that erected by Constantine between A.D. 327 and 333." He illustrates a similar triapsidal treatment in the Church of Paulinus, *c.* A.D. 400, and in the white monastery of Sohag, Egypt, fifth century, quoting Strzygowski's statement that "the type was raised by Constantine to canonical importance, and the church which created it stands at Bethlehem."

Palestine Exploration Fund.

CHURCH OF THE HOLY SEPULCHRE

PLATE I



By kind permission of The Byzantine Research Fund.

In dealing with the tradition that Justinian rebuilt the church, which seems to have hitherto misled those whose examination had been less penetrating than that of Mr. Harvey, the author writes : "The view that Justinian rebuilt the church is based on a story given in the Arabic chronicles of Eutychius, written in the tenth century ; it includes matter which is obviously legendary, such as the Emperor's execution of the architect, a story which is repeated by him of the architect of the Convent of St. Catherine on Mount Sinai." The carved crosses occurring on the abaci of the capitals served to support this tradition, as it was contended that the use of the cross did not go back to early Christian times. Recent research, however, shows that "the difficulty as to the use of the cross has disappeared, as within the last few years many early examples have been found. For instance, Constantine's Cup at the British Museum, which is earlier than the year 327, has a portrait of Christ with a cruciform nimbus, and a sarcophagus relief at Berlin, which is probably still earlier, has a similar nimbus to a figure of Christ. Mr. Crosby Butler has described several fourth-century buildings in Syria on which the cross appears." "That the cross was in general use in Asia Minor in the third century has been shown by Sir Wm. Ramsay."

Against the argument in favour of a Justinian restoration of the church, based upon the later introduction of the steps to the cave, Prof. Lethaby brings authority to prove that the cave was originally entered from the passage to the north. The argument need never have been set in favour of the Justinian theory, as an examination of the plan of the cave shows how adaptable it is to the introduction of double entrances at any time in the history of the church. Indeed, the innumerable cave dwellings and cisterns which honey-combed every inhabited area of Palestine, would have made it, on occasion, a matter of surprise if, within such a site, several openings did not occur, readily suggesting the existing arrangement. The analogy drawn from the similarity of the plans of Romanesque crypts does not appear to be of much account.

The author refers to the early use of the cruciform plan, and among other examples, cites the Church of Jacob's Well at Shechem, delineated by Arculph as a "perfect equal-armed cross." There is room for doubt as to whether this plan was that of the church, which, possibly, might have been destroyed by Chosroes before Arculph's visit, and there is some reason for the suggestion that the plan was

taken from the crypt, the form of which is nearly enough "equal-armed" to be so mistaken. No supporting evidence has been found in the church over. Arculph makes no mention of the entrance to the crypt, which has two entrances, one on either hand, as at Bethlehem. To the second-hand nature of the Arculph record may be attributed some of the difficulty of comparison.

Constantine's attachment to the triapsidal arrangement is seen in the Anastasis at Jerusalem. It is curious that the cruciform treatment does not appear to have been popular in the early churches in Palestine. Eudocia's churches, fifth century, ignore the precedent. This may still further support the author's claim for a Roman origin to the triapsidal plan.

The compound angle piers which are also found in the third century synagogues in Galilee, "point to the conclusion that Constantine's architect was a native of the country," in which case it would seem that he was instructed as to the triapsidal arrangement.

"The church at Bethlehem is to be classed rather as Early Christian than as Byzantine. That is, the architectural elements are Late Roman, modified by being adapted to a new purpose. This later Roman style, in the eastern provinces especially, already had germs of what were to develop into Byzantine characteristics, but this is so in regard to details and in feeling rather than in new structural methods. The style of stone masonry in which it is built is that of Syria, and there are certain resemblances to the later monastic churches of Egypt and to that of Sinai. An almost exactly similar capital to those of the interior of the Church of the Nativity has been found at Almas in Egypt; this also had a cross on its abacus. The schools of Roman-Christian art of Egypt and Syria seem to have had much in common, and it is to them—perhaps especially in Egypt—that we should look for so much of the new thought which was to transform Roman art into Byzantine art. Strzygowski in a series of brilliant essays has argued for the Oriental basis of the newer art to the exclusion of Rome. But a distinction will, I am confident, have to be made between the spirit and the body, between the structural and ornamental elements of the newer style. Much that has been argued as to the non-Roman origin of Byzantine *building forms* will have to be given up, and a part of Rivoira's claim for Rome and Italy will have to be conceded, although he seems to exaggerate in making too much of the metropolis and the home country, to the neglect of the Hellenistic cities of the

East. There are two great difficulties in the way of any clear statement of Byzantine origins—the tendency to identify Rome the empire with Rome the city, and the difficulty of separating the expressional content of the newer art from its structural means. The triapsidal plan of our church, for instance, Strzygowski would refer to some far-off Eastern prototype, remote in time as in place, but his only substantial argument is based on the form of the central hall in the palace of M'shatta in Moab, which he attempts to date in the fourth or fifth century A.D. As a matter of fact the date of M'shatta seems more likely to be of the sixth century at earliest, while the triconch is found in the Roman palace of Treves. The date of M'shatta is of further interest to us, as Strzygowski has pointed out the resemblance between the curious tree-like forms found in the mosaic decorations of the Church of the Nativity and others found sculptured on the façade of M'shatta. Now M'shatta, as a whole, has a close resemblance to the recently-discovered Castle of Wardan, in Syria, which is certainly dated as having been built by Justinian in the sixth century. The type of design of the richly-carved façade of M'shatta seems related to the Egypto-Syrian school of the sixth century, with some Persian mixture. These Persian elements themselves seem to belong to the sixth or seventh century. For instance, one very characteristic feature is a curious griffin with a peacock's tail; now this monster is so frequently found figured in Sassanian stuffs and silver-work of the seventh century that it would seem to be an indication of that epoch."

One reads this delightful summing-up with the appreciation due to the great knowledge of the author. It is, however, difficult to refrain from commenting upon what seems to be a too anxious desire to find chapter and verse in a polyglot book of origin, to the exclusion of the more generous acceptance of a spontaneous native building desire, long deferred, to which classic innovation never wholly appealed. A distaste for column and entablature and a liking for plain parapeted walls suggest some elements of import in constructing the "body," and these with the enrichments of Persian and Assyrian tradition which influenced Syria long before the period of the Sassanidae dynasty, to which time the author ascribes the highly developed carving of M'shatta, seem to suggest much of the "spirit." The latter development of the style grew with the force of a new demand, ridding itself effectively of classic entanglements.

Chapter III, "The Surviving Mosaics," by O. M. Dalton: "The Church of the Nativity was ornamented with mosaics from the century of its foundation, and, whatever may have been the nature of its original adornment, the restoration of the twelfth century resulted in an elaborate scheme, comparable to that of the 'illuminated' churches of Greece or Sicily." The story of the soldiers of Chosroes points to the existence of an external mosaic, including the Adoration of the Magi, upon the west front, a composition which is thought to have inspired ivory-carvings and other portable works of art in the sixth century.

In drawing the surviving mosaics Mr. Harvey explains the great difficulties under which he worked, the colours and forms being so much obliterated that they had to be inferred from the evidence of those portions which were sufficiently clear to give a key to the colours. He "found no proof of systematic restoration." "The only additions which he could detect take the form of lines roughly painted." "All that remains of the mosaic must therefore be regarded as original work." The materials used were chiefly glass, but cubes of limestone and squares of mother-of-pearl were used for the larger round and pear-shaped spots. "The principal colours used in the designs are various shades of green, red, and blue, the two former hues greatly predominating in the nave, dark blue being more conspicuous in the work of the north transept."

The nave decoration consisted of a series of busts representing the ancestors of Christ, with conventional representations of churches and architectural tables. The inscriptions relate to the General or Provincial Councils.

"The purely ornamental motives in the nave recall those of other mosaics in the Holy Land, executed by Greeks for foreign princes. The resemblances are most marked in the case of those of the Mosque El-Aksa at Jerusalem, the mosaics of which were executed for Saladin by Byzantine artists in A.D. 1187. There are also analogies to the mosaics in the Mosque of Omar." Judging from the coloured Plates 10, 11, the scheme of colour in the Mosque of Omar is, however, entirely different and much finer. Any criticism of the coloured drawings must, however, take into account the great difficulties under which Mr. Harvey worked. In reproduction also, colour drawings are not always fairly presented.

The author points out that the decorative "wings" on the

north wall of the nave have a Persian origin and are connected with the Sassanian emblem of sovereignty, and he draws a comparison with the "winged candelabra" at M'shatta. The interlacing decorative band, he points out, shows an Armenian influence.

The chapter is devoted to a searching analysis of the mosaics throughout the whole church, with the conclusion that they are the work of the eleventh or twelfth century.

Chapter IV, by H. A. A. Cruso, is devoted to "Accounts by Pilgrims and other visitors to the Church arranged in Chronological Order, commencing with the account given by the Bordeaux Pilgrim, A.D. 333, and ending with Pietro Casola, A.D. 1494." The most important statement of these writers is that made by the Bordeaux Pilgrim, who testifies to the early date of the church in the brief sentence: "There a basilica has been built by order of Constantine."

Chapter V, "The Cave of Bethlehem," by A. C. Headlam, is a short chapter dealing with the earliest references to the birth-place of Christ. He quotes Jerome's letter to Paulinus, referring to Hadrian's pagan appropriation of the sites of the birth and the resurrection: "Even my own Bethlehem, as it now is, that most venerable spot in the whole world, of which the Psalmist sings *The truth hath sprung out of the earth*, was overshadowed by a grove of Tammuz—that is, of Adonis; and in the very cave where the infant Christ had uttered his earliest cry, lamentation was made for the paramour of Venus."

The illustrations by Mr. Harvey are excellent. The plans, elevations and sections are clearly shown, and exhibit the care necessary in such work. The photographs, although sometimes not too clear, are well chosen. Mr. Batsford has produced the work in his usual good manner.

DEAD SEA OBSERVATIONS.

Spring Visit, 1911.

By DR. E. W. G. MASTERMAN.

MR. HORNSTEIN and I left Jerusalem on April 14th at 1.45 p.m. We had to leave by the *Bāb el-Mughāribēh* (Dung Gate) and cross the valley of the Kidron to reach the Jericho road, because of the crowds which blocked the road higher up on account of the *Nebi Mūsa* procession. Shortly before we reached the road we heard the loud strains of the Turkish band announcing the emergence from the *Bāb el-Asbāt* (St. Stephen's Gate) of the procession bearing the sacred banner which is annually sent from the Haram to decorate the supposed tomb of Moses for the week of this Feast. There were many Turkish soldiers on the road, and near the corner where it turns eastwards was the tent of the Pasha. We kept well in front of the procession all the way and so avoided the mass of the *Nebi Mūsa* pilgrims, but we passed many Russian pilgrims coming and going as well as a considerable company of Copts returning from their pilgrimage to Jordan. The weather was quite cool; there were many clouds, and rain appeared to be imminent. The atmosphere was clear. We reached Jericho about 7 p.m. The barley round Jericho, on the irrigated land, is late this year; it is just in ear, but will not be ripe till May.

April 15th.—We left Jericho at 5.10 a.m., and crossed the *Wādī Kelt*, in which was a considerable stream; we then followed the carriage road for two-thirds of the way to the Dead Sea. This road has been considerably improved recently by the private enterprise of several of the leading hotel proprietors. Soon after passing the neighbourhood of the *Deir Mār Yohannā Najleh*—the site of Beth Hogla—we left the road and picked our way across the plain in a S.S.W. direction, passing *‘Ain el-Jehēyīr* on our left. The tamarisks and succulent plants were all unusually green. We started two quails and a fine bustard on our way. Near *Wādī Kumrān*, six Bedouin, suspicious in appearance because

wandering without flocks, camels, or donkeys, began rapidly approaching and dividing as they did so into two parties as if to surround us. A little manoeuvring to prevent this and a challenge to them, accompanied by the exhibition of a rifle, soon caused them to sheer off. In skirting the reeds of the Oasis of *'Ain Feshkhah* two gazelles were seen—at some distance apart; this is an unusual



The *'Ain Feshkhah* Pool in 1903.

situation for such game, and Mr. Hornstein suggested that probably they had been driven from the higher ground by the commotion and the gun-firing going on around *Nebi Musa*. We also saw many sand partridges and a large hawk. The reeds looked, as is usual in the spring, very dry except in several extensive tracks where the Arabs have burnt the growth and young green leaves are rising. In crossing the *Heish el-Mulhah* we found it dry in spite of the

full volume of water in the other springs; this seems to confirm the theory that the stream noted in May and July, 1903, was actually due to the earthquake (see *Q.S.*, 1903, p. 87 *seq.*).

We found the pool much increased in area and depth: the rock in the centre is now well beneath the surface. The subjoined photograph taken in October, 1903, shows how shallow the water then was: now the large rock is entirely covered and the water around it is out of my depth.

The weather was fine, and in the early morning cool: there was scarcely any breeze to be felt while we were at the Oasis, but on our return along the Jordan Valley there were puffs from the south-east. The mountains on the east side were very misty: surface of the sea disturbed, but no white waves: a couple of broken "white lines" of foam some distance out. Along the beach we passed there was evidence that during the winter storms all the floating wood and other *débris* had been washed up a foot or more higher than the present level.

On our return the atmosphere grew very oppressive and increasingly hazy: when we reached Bethany we encountered a stormy west wind but a thick haze hid both the Jordan Valley to the east and the environs of Jerusalem to the west. The whole condition foreboded the storm which broke on us with great violence, with rain and thunder the next day.

We returned by *Nebi Mûsa* along the pilgrim road, meeting and passing hundreds of picturesquely-costumed pilgrims, including a large proportion of women, going to and coming from the shrine. The bright and variegated costumes, the various forms of palanquins, the camels, horses, donkeys, and mules, all made a very interesting moving picture. The length of the road for a matter of quite twelve miles was dotted over with pilgrims. We left *'Ain Feshkhah* at 11 a.m., reached *Nebi Mûsa* about 2 p.m., and arrived in Jerusalem at 6.30 p.m.

The state of the level of the sea shows a marked rise, which is only natural when we consider that the rainfall for the season up to that time (in Jerusalem) was 33.8 inches (3 inches more have fallen since). At the Observation rock the measurement was 11 feet $5\frac{1}{2}$ inches from the "base line" a rise of 2 feet $2\frac{1}{2}$ inches since the autumn, and a level of 1 foot higher than last spring. This is the highest level of the Dead Sea we have recorded since the measurements were commenced.

In the pool the rise was not so great as on the actual sea shore (as is usual): it was 1 foot 8 inches more than last autumn.

Barometer: April 14th, Jerusalem (1.45 p.m.) 27.5.

„ „ Jericho (7 p.m.) 30.69.

„ 15th, „ (4.30 a.m.) 30.7.

„ „ 'Ain Feshkhah (9.15 a.m.) 31.1.

Thermometer: April 14th, Jericho (7 p.m.) 66.2 F.

„ 15th, „ (4.30 a.m.) 61.7.

„ „ 'Ain Feshkhah (10.15 a.m.) 73.4.

Temperature of the 'Ain en-Nahr at the Pool 81.5 F. This temperature was taken by putting the bulb of a very long thermometer high up in the actual source, and is quite probably the regular temperature, summer and winter, if the observation is made in this way.

NOTES AND QUERIES.

1. *The Gezer Calendar Inscription: A Correction*.—I have recently had an opportunity of examining the cast of the tablet bearing this inscription. I saw clearly at the first glance that the final letter of the first line is ך. I, therefore, withdraw my suggestion, based on an examination of the photograph, that the letter might possibly be ך. Those were right who even in the photograph discerned ך. Since the second letter of the next line is ך, the first letter in that line can scarcely be anything but ך, though the letter is badly formed.

For the rest I have nothing to modify beyond what I said in my notes in the *Quarterly Statement* for July, 1909, pp. 189-193. It seems to me no more probable now than then that the much disputed sign that occurs five times is ך: it is ך.

REV. G. B. GRAY, D.D., D.Litt.

2. *Kh. Adaseh and Gibeah of Saul*.—From Dr. Mackenzie's timely report about Adaseh (*Quarterly Statement*, p. 99), two things seem probable. (1) That the older name of Beit Lidge is not due to any

chasm or even steep rock in the neighbouring valley, and (2) that the site was inhabited in Christian times, as shown by the Byzantine remains. Error, however, seems to creep in, when it is added: "The inevitable conclusion was that Adaseh could not possibly be Gibeah, for the very simple reason that, so far as the data were concerned, *it was not a pre-Christian site.*"

If for Ramah, Geba and Anathoth, their modern names have long secured a favourable reception as proving them to be Biblical sites, without the existence of one old tomb there being named in *Memoirs*, Vol. III, or even one scrap of Jewish pottery, being produced as a passport, why must the sister hill of Adaseh fail to be Gibeah, because at the afternoon visit in February no scrap of Jewish pottery was detected among the (Byzantine) remains at Adaseh?

That patient digging would finally turn up some sherd of Joshua's or Phinehas's time at each of the four places named above seems to me certain, because the position of three is admitted and that of the fourth is possible at Adaseh only, unless the ordinary form of Hebrew expression is set aside. By the time Beth-Shemesh has been clean swept, even an old shovel will, I suspect, be good enough to prove that Gibeah of Saul was at Adaseh; and that its Khurbet was the site of the *bamah* (high place) of "the hill of God," of Saul's tamarisk tree, and of Rizpah's rock.

REV. W. F. BIRCH, M.A.

THE
PALESTINE EXPLORATION FUND.

NOTES AND NEWS.

CHANGE OF ADDRESS.

OUR readers are requested to notice that in consequence of the Expiration of the Lease of our Office in Conduit Street, all communications should, after the 15th December next, be addressed to—

2, HINDE STREET,

MANCHESTER SQUARE, W.,

where the London Office of the Palestine Exploration Fund will for the future be established.

An abstract of Dr. Duncan Mackenzie's second report of the Fund's excavations at 'Ain Shems is given in this number. It is naturally a mere outline and will be superseded by the more elaborate account which he himself will subsequently draw up. Work has been confined chiefly to the tombs, eight of which have been carefully examined, and their structure and contents prove to be extremely interesting for the investigation of the history of the site and for the science of Palestinian archaeology. Much fresh light has already been thrown upon the character of the influences in the 'Ain Shems district, and upon the development of funereal usages, and a great deal of valuable evidence bearing upon the evolution of culture in early Palestine has been collected and studied.

In August a large number of the workpeople were affected by local fever, and, taking into consideration the serious diminution of the working force, the risk to those remaining, and the fact that our finances would in no case permit of the excavations being carried on with the same force as hitherto, Dr. Mackenzie decided to close the work for two months, commencing again in the middle of October. It has to be borne in mind that, unless a large force of workers can be employed, the camp expenses, which are constant, make the results disproportionately costly.

Owing to the pressure of Prof. R. A. Stewart Macalister's duties at the National University of Ireland, the publication of the Gezer Memoir has been considerably delayed. Subscribers will now be glad to know that the complete work will be issued before the end of the year.

The Index to the Contents of the *Quarterly Statements*, 1893-1910 inclusive, can be had on application to the Secretary, price 5s.

Plaster casts of the raised contour map of Jerusalem have been prepared and can now be had on application. The horizontal scale of the map is $\frac{1}{2500}$ and the total dimensions are 5 feet $\times$ 4 feet 3 inches. The remains of the city walls and streets discovered on the Eastern and Western Hills are indicated in red lines. This map will be a most valuable help in the study of Jerusalem topography. Price £3 3s. Case and packing extra.

A new and improved edition of the large photo relief map of Palestine (5 miles = 1 inch) is now ready. Price 6s. 9d. unmounted. Mounted on cloth, roller, and varnished, 10s. 6d. Size, mounted, 30 inches by 52 inches.

It may be well to mention that plans and photographs alluded to in the reports from Jerusalem and elsewhere cannot all be published, but they are preserved in the office of the Fund, where they may be seen by subscribers.

The income of the Society from June 16th to September 16th, 1911, was—from Annual Subscriptions and Donations, including Local Societies, £134 13s. 0d.; from sales of publications, £35 2s. 6d.; Interest on Deposit Account, £12 16s. 7d. An additional loan of £500 brought the available total to £682 12s. 1d. The expenditure during the same period was £386 9s. 6d. On September 16th, the balance in the bank was £729 6s. 4d.

Special donation towards the excavation of Beth-Shemesh ('Ain Shems): Miss Rebecca Mocatta, £5 0s. 0d.

Subscribers who have not yet paid will greatly facilitate the Committee's efforts by sending in their subscriptions, and thus save the expense of sending out reminders.

Subscribers to the Fund are reminded that, whilst the receipt of every subscription and contribution is promptly acknowledged by the Assistant Secretary, they are now published annually. A complete List of Subscribers and Subscriptions for 1910 is given in the Annual Report published with the April number.

The Committee will be glad to communicate with ladies and gentlemen willing to help the Fund as Honorary Secretaries.

Golgotha and the Holy Sepulchre, the last work of the late Major-General Sir Charles Wilson, K.C.B., K.C.M.G., F.R.S., D.C.L., LL.D., etc. In this work the late Chairman of the Executive Committee of the Palestine Exploration Fund has brought together for the first time all the evidence which the most exhaustive research enabled him to collect bearing on the subject of these Holy Sites; and probably no man living had at once so intimate a knowledge of all investigations in the modern Jerusalem and so complete an acquaintance with what has been written about the Sites from the time of Constantine onwards. The price of the work (demy 8vo) is 6s., by post 6s. 4d.

The attention of subscribers and others is called to *A Table of the Christian and Mohammedan Eras*, from July 15th, A.D. 622, the date of the Hejira, to A.D. 1900; price by post, 7d. Also to the *Meteorological*

Observations at Jerusalem, with tables and diagrams by the late Mr. James Glaisher, F.R.S. Tourists and all desirous of accurate information about the climate of Jerusalem should send for a copy, price 2s. 6d.

The Arabic astrological treatise by a Jerusalem Christian native translated and annotated by Miss Gladys Dickson, and first published in the *Quarterly Statement*, 1908-9, can now be obtained in pamphlet form (price 1s. post free).

A reprint of the late Mr. Armstrong's book, *Names and Places in the Old and New Testaments*, is now ready. The book has been out of print for some years, but has been frequently enquired for.

A complete set of the *Quarterly Statements*, 1869-1910, containing some of the early letters (now scarce), with an Index, 1869-1910, bound in the Palestine Exploration Fund cases, can be had. Price on application to the Secretary, 38, Conduit Street, W.¹

The price of a complete set of the translations published by the Palestine Pilgrims' Text Society, in 13 volumes, with general index, bound in cloth, is £10 10s. A catalogue describing the contents of each volume can be had on application to the Secretary, 38, Conduit Street, W.¹

Photographs of the late Dr. Schick's models (1) of the Temple of Solomon, (2) of the Herodian Temple, (3) of the Haram Area and Justinian's Church, and (4) of the Haram Area as it is at present, have been received at the office of the Fund. The four photographs, with an explanation by Dr. Schick, can be purchased by applying to the Secretary, 38, Conduit Street, W.¹

The Museum at the office of the Fund, 38, Conduit Street, W.,¹ is open to visitors every week-day from 10 o'clock till 5, except Saturdays, when it is closed at 1 p.m.

The Museum and Library of the Palestine Exploration Fund at Jerusalem are in the Bishop's Buildings, near the Tombs of the Kings, where the use of a room has been kindly permitted by the Rev. Dr. Blyth, Bishop in Jerusalem and the East. The Museum is open daily, except Sundays, and the Honorary Secretary, Dr. E. W. G. Masterman, will give all information necessary.

¹ On and after 15th December the address of the Fund will be 2, Hinde Street, Manchester Square, W.

Subscribers in U.S.A. to the work of the Fund will please note that they can procure copies of any of the publications from the Rev. Prof. Lewis B. Paton, Ph.D., Honorary General Secretary to the Fund, 50, Forest Street, Hartford, Conn.

The Committee have to acknowledge with thanks, among other journals and books, the following :—

Proceedings of the Society of Biblical Archaeology, Vol. XXXIII, Part 5. Notes on an unexplored district of Northern Syria, by Prof. Sayce.

Israel in Britain: Evidences for the Israelitish Origin of the British Race, by Col. Garnier (Banks and Son, London).

The American Antiquarian and Oriental Journal, Vol. XXXIII, No. 2.

The Biblical World, July, 1911.

Records of the Past, May-June, 1911.

The American Journal of Philology, Vol. XXXII, No. 2.

The American Journal of Archaeology, April-June, 1911.

Publications of the Princeton Univ. Archaeol. Expeditions to Syria in 1904-5 and 1909. Div. II—Ancient Architecture, Syria, by H. C. Butler. Div. III—Greek and Latin Inscriptions in Syria, by E. Littmann, D. Magie, jr., and D. R. Stuart. Sect. A—S. Syria; Part 2, S. Hauran.

Mittheilungen u. Nachrichten d. Deutschen Palästina-Vereins, 1911, No. 2. Proverbs and Popular Phrases (concluded), by Lic. Theol. E. Baumann; the New Discoveries at Samaria, by Dr. G. Hölscher.

L'Église de l'Éléona, by Prof. H. Vincent, O.P. (Reprinted from the *Revue Biblique*, April, 1911.)

Revue Biblique, July, 1911: Les pays bibliques et l'Assyrie (concluded), by R. P. Dhorme; chronologie des œuvres de Josèphe, by R. P. H. Vincent; exploration de la vallée du Jourdain, by R. P. Abel; nouvelle inscription grecque de Medaba, by R. P. Savignac, etc., etc.

Conférences de Saint-Étienne: École pratique d'Études Bibliques, 1910-11 (Paris, 1911). À la recherche des sites bibliques, by R. P. Lagrange; les Aryens avant Cyrus, by R. P. Dhorme; la prise de Jérusalem par les Arabes, by R. P. Abel; Bonaparte en Syrie, by R. P. Génier; le V^{te} Eugène-Melchior de Vogüé, by R. P. Créchet; la sculpture franque en Palestine, by R. P. Germer-Durand; au bord du lac de Tibériade, by Dom Zéphyrin Brever.

NEA ΣΙΩΝ, May-June, 1911.

Al-Mashrik: Revue Catholique. June, 1911: The recent excavations at Samaria, by P. L. Cheikho, S.J., etc. July, 1911: The relations between the Orient and the Occident, by P. A. Rabbath, S.J.

The Committee will be glad to receive donations of Books to the Library of the Fund, which already contains many works of great value relating to Palestine and other Bible lands.

For list of authorized lecturers and their subjects, see end of the Journal, or write to the Secretary.

Whilst desiring to give publicity to proposed identifications and other theories advanced by officers of the Fund and contributors to the pages of the *Quarterly Statement*, the Committee wish it to be distinctly understood that by publishing them in the *Quarterly Statement* they do not necessarily sanction or adopt them.

The Committee desire to draw the attention of Subscribers to the enclosed Banker's Order Form, the use of which would greatly facilitate the administrative work of the Fund.

FORM OF BEQUEST TO THE PALESTINE EXPLORATION FUND.

I give to the Palestine Exploration Fund, London, the sum of _____ to be applied towards the General Work of the Fund; and I direct that the said sum be paid, free of Legacy Duty, and that the Receipt of the Treasurer of the Palestine Exploration Fund shall be a sufficient discharge for the same.

NOTE.—*Three Witnesses are necessary to a Will by the Law of the United States of America, and Two by the Law of the United Kingdom.*

THE FUND'S EXCAVATIONS AT 'AIN SHEMS.

SECOND REPORT.

By DR. DUNCAN MACKENZIE.¹

THE Second Report of the excavations of the Palestine Exploration Fund at 'Ain Shems, forwarded by Dr. Duncan Mackenzie, covers the period from June 7th to August 10th inclusive. Some delay was caused in June by the harvest, which led to an exodus of labourers to such an extent that it was deemed inadvisable to turn the remainder upon the delicate work of tomb-opening upon which Dr. Mackenzie has been chiefly employed. At the expiration of a week, however, it was found possible to reorganize a staff for the resumption of this work, and altogether forty-one men, women and boys were taken on. Unfortunately, Dr. Mackenzie himself also suffered some indisposition, but during the time that he was unable to exercise the usual supervision, delay was avoided by setting the labourers upon various necessary preliminary work, such as searching for likely tombs and clearing away *débris*.

The result of the two months' operations, in spite of these accidents, has been of great interest, and much new material has been brought to light illustrating the character and evolution of tombs; and when this material is compared with the evidence from other parts of the Mediterranean basin it seems very probable that much can be ascertained of the relative dates of the various forms of tombs, and of the historical influences that have shaped their development.

Dr. Mackenzie, in his report, deals with eight tombs which were discovered in "the north-west necropolis," thoroughly searched, and their contents carefully tabulated. They fall into two main types illustrated by Tombs I and II. The former, the earliest type of rock-tomb as yet observed, is the "troglodyte" cave-tomb of natural

¹ [Based upon the daily record of the progress of the excavations kept by Dr. Duncan Mackenzie, who is not responsible for the form these paragraphs take.—Ed.]

formation, with a natural entrance at the side which, however, is supplanted by a vertical well-like shaft sunk direct through the roof of the tomb. Tomb I, like some of the others, had been already pretty carefully ransacked, and its contents appear to have found their way into the market. Enough, however, remained to enable the excavators to prove that the tomb was relatively early, its latest period probably coinciding with the earliest of Tomb II.

Tomb I is a cave of enormous size, and apparently is entirely of natural origin. It is roughly of circular shape with two deep recesses. Many calcined bones were found in it, suggestive at first sight of cremation, but Dr. Mackenzie is inclined to associate this feature with the wide-spread conception of the tomb as the habitation of the dead, and since both tombs contained mutton bones he conjectures that they were the scene of ceremonial meals.

Tomb II had a cylindrical shaft like the preceding, and from it a narrow inclined tunnel descended into the chamber. This last was rectangular in shape with a divan arrangement and a separate façade entrance—a miniature door-shaped portal closed by a stone slab. It seems to have been customary to roll a stone cylinder against such slabs in order to keep them more firmly in position, and since similar cylinders were found elsewhere in the “north-west necropolis,” they may probably be regarded as characteristic of ‘Ain Shems. Another curious feature is the use of a recess (also discovered in Tomb VII), used for storing up pottery and the remains of the earlier burials in the main chamber. Tomb II was fairly free of accumulated deposit, and contained skeletons which unfortunately were in a very bad state of preservation. Strangely enough there were few small objects discovered, but there were many examples of pottery of characteristic types indicating an advanced period, presumably contemporary with the Jewish monarchy. The lamps which were found were also characteristic; they were relatively later than the type in Tomb I, and showed marks of burning. It is probable that they point to some funereal ceremony in which lamps were lit. The pottery jars were nearly all one-handled, and Dr. Mackenzie draws attention to one vase in particular, remarkable for its elegance and refinement of shape, the section was almost “egg-shell” in its thinness, reminding one of a modern Chinese saucer, and the whole proves a perfection in ceramic art in which external influence, whether Aegean or indirectly through the Philistine peoples, may be recognized.

The interesting feature of Tomb II is the occurrence of this type of construction with a certain type of Semitic pottery. The rectangular form with façade entrance and divan is an imitation of a house-chamber, and has an extensive distribution throughout the Mediterranean area. This type in Palestine has usually been supposed to be of the Roman Age, but elsewhere it dates from an early period in the Bronze Age, and consequently, although through the influence of Imperial Rome it became more general throughout the Roman empire, it by no means follows that all rectangular chamber-tombs with façade entrance that occur in the empire are necessarily of Roman origin or date. Dr. Mackenzie remarks that Yusuf Kanaan, the foreman of the works, knew of nothing of this type at other sites where he had been employed. It was lacking at Gezer for the period to which it belongs at 'Ain Shems, "and, indeed, he could not conceal his surprise when he saw that the pottery contained in the tomb was entirely Semitic in character.

The idea of providing the dead with a veritable chamber implies conceptions quite distinct from those where cremation is practised; hence, the occurrence of cremation in chamber-tombs is evidently due to the fusion of different rites. The use of the shaft in Tomb II, also, seems to be no original feature, and it is not improbable that it is actually derived from the "troglodyte" type. It is interesting to find at 'Ain Shems the appearance of the two distinct types of tomb, and this co-existence would explain the fusion exemplified in Tomb II. Dr. Mackenzie points out that the development involved can be paralleled by the artificial treatment of the "troglodyte" cave-dwellings in North Africa, and, in the course of a careful discussion, he produces much interesting evidence illustrating the tendency of tombs to pass through stages of evolution: the evolution of the divan, for example, being clearly traced both at Petra and in the so-called "tombs of the kings" at Jerusalem.

Dr. Mackenzie's elaborate treatment of the lamps, pottery, etc., must be reserved for the present, and in the meanwhile it will be enough to draw attention to the fact that these tombs are not only of great importance for the study of Palestinian archaeology, but raise several interesting questions of historical and religious importance. Dr. Mackenzie reports the discovery of Astarte figurines in Tomb I, which, with other objects (figurines of Bes and Isis, scarabs, etc.), betray a distinct and dominant Egyptian influence with a conspicuous absence of objects suggestive of Babylonian or

Aegean connections. This feature, in contrast to the presence of Cypriote and Aegean pottery elsewhere on the site, is not without significance, and it is possible that Tomb I is evidence for the presence of Egyptians and the existence of direct Egyptian domination over 'Ain Shems at the period when it was used.

Tomb V is remarkable for two terra-cotta figurines, one female, the other apparently male. They seem to form a pair, and the male figure is noteworthy for its beak-shaped face. Here Egyptianizing influence is wanting, and the occurrence of this type in Tomb V, together with the characteristic divan arrangement (as also in Tomb II) points to changes in the internal history of 'Ain Shems which it is difficult at present to explain.

Finally, in Tomb VII, there was found an object of exceptional interest: a small one-handed jug, with flat base and the usual spout above, made to represent the torso and head of a man with a beard: "All the features including eyes, nose, mouth, and ears were rendered. The arms were held in the usual ceremonial way in front with the hands towards the bosom. Here was a funnel spout broken off, and represented as held by the hands which also were broken away." The body of the vase was wheel-made, the parts representing human features were modelled by hand. "The plastic part of this vase goes along with the two figurines representing a pair of divinities found in Tomb V, in showing nothing whatever of that Egyptian influence which we have already noticed as being so strongly marked in the case of the figurines of Tomb I."

THE BEDOUIN OF THE SINAITIC PENINSULA.

BY W. E. JENNINGS-BRAMLEY.

(Continued from *Q.S.*, 1911, p. 42.)

XXV. *A Native Account of Palmer's Murder.*

FOR my next journey I was lucky to secure the services as guide of Suleiman Ebn Amer, an uncle of the Sheikh of the Teach. Ebn Amer is his surname, and his children will bear it after him, for the Arabs are beginning to find the constant repetition of a

few names like Suleiman, Mohammed, Ibrahim, etc., useless as distinctions, and now choose the name of, sometimes, their father, sometimes of their grandfather, to distinguish them from the hordes of other Suleimans, etc., etc.

He had been Palmer's guide and told me much of his journeys with "Abdullah" (*i.e.*, Palmer himself). In fact, wherever I have been I have met those who remembered him and still expressed sorrow at his death. Suleiman's account of Palmer's murder differs slightly from that published, so I will repeat it, as it may still be of interest.¹

At the time Palmer started on his last journey the sympathies of the Bedouin were all with Arabi Pasha and strongly anti-Christian. Palmer had a large sum of money with him and was going to buy camels; he wrote to this Suleiman to meet him at a certain date at the 'Ain Mûsa, but the letter reached Suleiman too late for him to be able to keep the appointment by any possibility. He rode post haste to Nekhl and the first news he heard was brought by a man who came in from Suez and said some Christians had been murdered. "I felt myself grow cold inside," said Suleiman to me, "for I felt certain it must be Abdullah (Palmer), but I asked no questions and rode on." When he reached the 'Ain Musa he met some of the tribe of the Debur who told him the story. It seems that when Palmer left the 'Ain Musa, the Debur, who knew he had a large sum of money with him, laid in wait for him in the Wâdy Sudr—a well-chosen spot for what they had in hand—a narrow gorge with high rocks on each side. Their object was plunder, not murder: had they got the money the party would have been safe enough. When Palmer and his men were well in the wâdy, the Debur fired from above not on them, but over their heads. Palmer fired at them in return with his revolver. Then they made a rush down the sides of the wâdy and it was then that Ebn Tar (?) shouted out "Everyone for himself," and went off with the money which was in his charge. He got through, while Palmer and the rest were surrounded and taken prisoners by the fifty Hewitat who formed the band of robbers. They were stripped of everything and bound, and the men went off to search the luggage in which they could find nothing of value, but they brought back a collection of

¹ See the accounts by Sir Walter Besant in *Q.S.*, 1883, pp. 4 *sqq.* (reprinted from the *Athenaeum*), and Lord Kitchener, *Q.S.*, 1884, pp. 202 *sqq.*

odds and ends. All this had happened just after sunset and nothing more was done that night. The prisoners were kept bound and under a guard. Next morning Ebn Tar returned, having buried the money. The Hewitat were on friendly terms with him and asked him to give up the money, but he refused. Palmer promised them a thousand pounds if he and his party were sent safe back to 'Ain Mūsa and said Ebn Tar would be responsible to them for the money, but Ebn Tar refused to accept any responsibility and his doing so seemed at once to throw some doubt on the promise being a *bona fide* one. Suleiman believes Ebn Tar knew he was sealing Palmer's fate by refusing to be responsible for the ransom, and that he refused, thinking that once Palmer was out of the way the £3,000 he had hidden would be his. At all events, Palmer could only promise. The whole morning and most of the afternoon was spent in haggling, which would seem to indicate that what the Debur say is true and that the robbers had no intention of murdering their prisoners. But at length their temper was roused by not being able to get at the money, fanaticism stepped in and did the rest, and they ended the day by shooting them all.

A guide I had on a former journey was a son of this Ebn Tar, afterwards hung for complicity in Palmer's murder.

Of course this account of the events that preceded Palmer's murder are only from hearsay, but Suleiman was on the scene very shortly afterwards and saw some of those concerned in it. It may or may not be correct, but I give it as he related it.

XXVI. *Account of a Journey from Nekhl to 'Ain Kadīs.*

Suleiman and I left Nekhl and made our way along the Wādy Arish until about 12 o'clock, when we settled down for our midday rest and meal, and were joined by two Arabs to whom Suleiman conveyed the impression that I was a stranger. This was unfortunate, as they immediately plied me with questions about the price of camels in my part, the state of the roads, the amount of water, to which I had to answer as best I could. But they seemed satisfied and did not suspect me of being other than what Suleiman represented me as being. We left the Wādy Arish early in the afternoon and cut across a flat country intersected with wādies, travelling to the Wādy Akaba where we slept that night. We had agreed before starting—Suleiman and I—that each should do his work. I loading my beasts, he cooked one day, I the next, each

making his own bread. I have always shared work with my Arabs, as I have never taken more with me than were absolutely necessary to do the work, counting myself as a "hand." Doing this I was less likely to be taken for a traveller and a foreigner, and I never found that my Arabs were less respectful or treated me as their equal. Suleiman was strong on the point of our each making our own bread, as robbers looking on would then take us to be not worth robbing. I cannot follow his reasoning, but give it for what it is worth. Leaving the Wady Akaba before sunrise, we reached the Wady Fahedi at sunset, passing on the road to our left the Jebel el-Bint. Suleiman took me there to show me the spot on which a girl had watched a fight between the tribes.

The fight has been celebrated in song, which tells of how the Beni Wassel ran into Arabia on a camel raid and were followed back by the tribe they raided; how the track was lost, but they went on until they reached the Tor where the two Sheikhs fought it out in single combat, and a vivid account is given in the song of the damage done by each sword cut. The one that cut the Sheikh of the Arabian tribe in two settled the business between themselves, but not between the tribes, who had another and final fight at Ikeram, where the victory was with the Beni Wassel. There are some fine lines in the poem. The fury of battle burnt so strong in the Arabian Sheikh that, for example, he was like a fire warming those that shivered.

The seat of the girl on the Jebel el-Bint—a mound opposite Ikeram—is marked by two rocks, her footprints are shown. These relics have been so looked after by Arabs that the girl's footprints cover about half a yard of ground and the horses' hoofs might be those of an elephant. Still, the legend is founded on fact, and this is not the only case in which a girl of the tribe has been present at a fight and roused the ardour of the men by her praise or blame.

As we neared the spot where we intended to encamp, we saw a large party approaching from the other side. Immediately we—as one always does under such circumstances—made the camels lie down, took off some of the heavy baggage so as to be ready for flight in case the new comers proved dangerous, and went to reconnoitre. Suleiman Ebn Amer is an old man and his sight not what it was, so he kept asking me what I saw. Thirty camels were approaching, it might be some Bedouin going out on a raid, in which case they would certainly rob us of our camels, unless the tribal mark (*wasn*) on them proved us to belong to a friendly tribe.

When I added that I saw one man on a grey mare, followed by a bay foal, Suleiman was relieved, for he knew they were friends, and old friends.

We went back, fetched our camels and baggage, and rode up to where they had already encamped and were making coffee over a good fire. After some conversation, we settled ourselves down for the night a little way off, and when we woke up next morning they had gone their way, starting in the middle of the night.

Of the two next days there is little to say. It was interesting to me, because I found many points previously put on my map, by which to fix Kadesh, but as country, it was monotonous, and we met no one and saw nothing of interest. The ground was undulating; no vegetation except in the wādies, which were not very frequent. The first night we slept in the Wādy Lussan, the next outside 'Ain Kadis. At the wells we met several people and had coffee with them. Suleiman implied that I was a Turk, and one man said something I could not understand, which may have been Turkish. This was awkward, but I had agreed with Suleiman that under such circumstances I must put my fingers to my ears and tell him how painful they were and how anxious I was to get to my doctor in Stambul. (It would be interesting to ask Suleiman why my Turkish ears should be deaf to Turkish and not deaf to Arabic, but he knew the people he had to deal with and how subtle our subterfuges need be.) We asked news of the Sheikh of the Gederat, a branch of the Teacha in Syria, joint owners with the Barakat of 'Ain Kadis, who have arrogated to themselves the privilege of demanding payment for the water taken from the well. But as no one was actually at the well when we watered our camels, we remained in their debt and went on up the wādy, camping on the sand at its mouth.

The next morning, very early, we made a start up the pass, but Suleiman, missing the ordinary road, got our camels into difficulties, and it was just all they could do, we shoving and pulling, to climb the steep sheep tracks up the mountain, and, much to my regret, I lost my sheepskin in the effort and never noticed the loss till well at the top near the tent of Abu Salb Hassan, son of Wadd.

As characteristic of Arabian manners, and as descriptive of their hospitality, I will describe at some length our reception that morning. With very slight variations it would be a faithful account of any and every arrival at a Bedouin camp. When we first

appeared in sight, hospitality required that there should be a competition among the men in camp for the honour of being our hosts, not meaning by that that we were to confer the honour, but rather that the men who desired to dispense hospitality, raised themselves in the opinion of their comrades. The one who first—the strangers being still distant—claims them as his guests, has a right to them. We were thus appropriated by Hassan, son of Wadd, a younger and richer brother of Sheikh Saad. This we found out afterwards.

On our side as we came over the mound we saw various tents and fires at short distances from each other. We had to be careful in approaching not to go in front of any, lest women might be inside. Etiquette demanded that we should get off our camels and put on our black woollen coat before presenting ourselves at the *Menzil*, *i.e.*, the particular tent where the men congregate, a sort of club, for the fire and coffee are shared by all. Five or six were sitting round the fire, in what it would be inexact to call a tent, since it was only a shelter made of goat-hair cloth, supported by four poles at a height of 5 feet from the ground and about 14 feet long. When all our camels were within 20 yards of them, one of the men got up and came to help us to unload. This would in all probability be the son of the man (supposing him to be elderly) whose special guests you were. When they are unloaded, he leads the camels away. Until then not a word of greeting or salutation has been exchanged. Now, as you approach, all rise, and each in turn takes your hand, touches your forehead with his, and you and he kiss the air simultaneously. In giving the salutation you generally look over his shoulder and he over yours. Then the place of honour is specially marked by a skin which is folded up as an elbow rest, while another is spread as a seat and you are bidden to rest by taking off your sandals, for an Arab says there is no real rest while they are on. Then you put your right hand on your heart and address a *salamat* to each (by name, if you know them) and they return the compliment. Thereupon coffee is handed round and conversation begins with the invariable questions about the state of the road, the amount of water in the wells. The reason we had stopped at all was that it was important for us to know where Saad was, and now we wished to go on; but though they said he was close by, they would not allow us to leave them until a sheep had been killed and eaten in our honour. When we had consented,

little guessing what a time it would take, a discussion arose between Hassan, son of Wadd and a nephew of Saad, and Selim, a son-in-law of Saad, a man I had known before on another journey, as to who should have us as guests. Hassan had "bagged" us when we were far off, but Selim had the rights over us as an old friend. The two made such a noise over the matter that it was difficult to believe it would not end in bloodshed. The only blood shed, however, was that of the sheep which was now sent for. It took five hours to find it, while we were sitting waiting in the Menzil. Every now and then coffee was handed round but it would have been bad manners to accept it more than twice. They like, but cannot afford sugar, and they only half fill the cup. On the other side of the Araba they add what is called Habahan (?) and Yusatil (?), two spices I believe, and altogether they put so little in the cup that Suleiman once asked the slave handing it whether he was expected to pour it down his nose instead of his throat—a specimen of wit and manners quite Arabian, where, with the strictest etiquette and courtesy you meet with a startling frankness of expression. No *contretemps* of this sort marred the harmony of our long waiting. We found more things to say about the road and discussed Syrian news, the men all the time calling me by my assumed name, Abdul Rahmān, and never saying a word that expressed a suspicion of my being other than I represented myself to be.

It was curious to see one man and then another retire a few feet from the fire round which we were sitting, roll his sheepskin up for a pillow, stretch himself out and go to sleep for perhaps half-an-hour and then return and join in the conversation, and this at 10 in the morning. When an Arab has nothing to do he will sleep more than half the day in this way. During the morning one of them who had been out fetching wood came in, and after saluting us joined the group and took out his knitting. Later on one came who could play the rebāba and sing. He sang, as they all do, in falsetto, but the notes were perfectly true. All conversation stopped while he sang and as soon as it was over a lively discussion was started between the singer and Suleiman, whose version of the poem sung varied slightly from that of the singer. Soon after this, the party who had gone out for the sheep returned.

I should have mentioned that before starting they had all armed themselves. The well Kadis is at a point where meet the territories of three tribes—the Gederat (a Syrian branch of the Teachā), the

Barakat and the Azāzma. Now these last are a quarrelsome set, at no time to be depended on. Their land is good, but they are very poor, and they make ends meet by perpetual robberies. They don't attempt large raids such as all self-respecting tribes organize from time to time, but they pilfer in small and annoying ways which oblige their neighbours to be perpetually on their guard. Two or three will hide up in the hills, watching the lower ground until they spy a party of one or two pass by. It is easy at night to see the fire of the encampment; they then drop down upon the travellers and take what they can get. They have no desire to kill, but accidents will happen: I have not yet had a guide who has not some unpleasant recollection of this kind, and it was, I feel certain, the dread of them that made one, Hemdan, a guide I had taken from Nekhl leave me half-way. He had had an adventure with these same Azāzmi which had given him a strong dislike to the possibility of meeting them again, for besides robbing him of all he possessed, they had kept him bound and in fear of death for three days.

I have elsewhere mentioned that I heard a reward had been offered for me. It was one night when I arrived with this very Hemdan at Haji Salaam's tent. The Azāzmi had been seen that day, all the flocks had been driven in, and a possible attack was anticipated. This may have shaken Hemdan's nerves, and when he heard in the course of conversation among the fifteen men assembled round the fire that a reward of £200 had been offered by the Turkish government for a man going about as an Arab, it was too much for him. As soon as he could see me alone he came to tell me it was impossible to go on—that if I would he must fetch me another guide. When next day he made one difficulty after another, I told him I would not be bothered any more with him and that he had better be off. So he went back to Nekhl, and to the three weeks imprisonment to which Sadi Bey condemned him for leaving me contrary to his agreement. I was sorry for this, for though he certainly worried me, it was I who packed him off. He had an annoying way of reading the future on every possible occasion, sitting down and solemnly marking the sand with two fingers in short lines in a semi-circle round him. Having made enough lines to have lost count of them, he divided them into three equal lots, the remainder, if an uneven number, meant disaster, an even, good luck . . . and the uneven had been turning up with alarming persistence before he decided to leave me.

This has been a long digression to explain why the men went armed to find the sheep, but it has not taken as long as the search for the animal. When they returned it was with one they had borrowed from the Azāzma, their own being too far off; for while expecting to be robbed by them at any moment friendly relations were kept up between the tribes. Two Bedouin never shake hands without each holding the hilt of his sword ready for an emergency should the other turn traitor.

Before the sheep could be killed and cut up knives and swords were borrowed all round, a long clasp knife I have, being especially useful. Three-quarters of an hour of expectation and then Hassan the son of Wadd, appeared carrying a wooden bowl, three feet in diameter in which the smoking mutton lay cut in bits. While it had been cooking all the children in the encampment had hovered round us, some with bits of raw fat, others with scraps of entrails, prizes they had picked up from the refuse. They brought them to their fathers sitting round the fire and the latter poked the bits into the hot cinders, and I am sorry to say did not scruple to eat them when their cooked appearance was tempting. When the bowl was placed in the middle the business in hand became too serious to admit of these minor diversions. Each man took the dressed sheepskin he used to lie or sit on and folding it with the fur inside, laid it in front of him. On this peculiar plate Hassan laid the portion of each in turn, a huge bit of meat (two or three pounds in weight) enwrapped in one of their thin round breads, more like pancakes than loaves. Mine was handed to me in a tin pot in order that I might be honoured by a greater amount of grease than could be conveyed on the breads. Happily it is allowable to share your portion with others, so with the help of Suleiman and Hassan I finished mine. The whole sheep disappeared in an incredibly short space of time. The bowl was wiped clean of every scrap of meat and fat, and the dogs ate the bones. Even with the addition of two Azāzmi who appeared on the scene attracted by the news that a sheep was being eaten, we cannot have been more than eight men who sat down and devoured that whole sheep. Fingers were wiped on the skins that had done duty as plates and all was over.

These sheepskins are cured with the pounded bark of a plant that grows in the wādies. The skin is first rubbed with it and then with mutton fat. It is then laid out at night to catch the dew, and when damp rubbed again with fat and buried for two days,

after which it is kneaded till it is soft and pliable. The goatskins used as water-skins are tanned by filling them with water in which pomegranate rind is soaked. They are left for about a month. The grass takes off all the hair. The best way to make water-skins is to skin the animal without cutting it open, so that it requires no sewing up again. They take off the head and then gradually get the whole body out without damaging the skin, and by leaving the hair on they make it much stronger. Some put a drop of tar in when the skin is ready. This gives the water an abominable taste to my mind, but for some reason or other it keeps it much cooler.

(To be continued.)

THE GEORGIAN CHURCH IN JERUSALEM.

By ARCHDEACON DOWLING, Haifa, under Mt. Carmel.

IN the time of Constantine I, St. Eustathius the Great, twenty-fifth Patriarch of Antioch, began to wrestle with the persecutors of Christianity.

Shapour II, king of Persia, attacked Antioch, and many Christians became his victims. Relieved from the Persian yoke by Constantine, Antioch began to extend the true faith into Georgia.

In A.D. 265 the Sassanian dynasty commenced in the person of Mirian, son of Shapour I, of the race of Chosroes, who was married to a daughter of the late King Asphagor. The honour of illuminating this country is due to St. Nina of Armenia.¹ Mirian (A.D. 265-318) and all Iberia were converted to Christianity. St. Eustathius, by command of Constantine the Great, set off to Georgia, with priests, and baptized the king and his people.

King Mirian, wishing to acquaint himself with the sacred places, went by the advice of St. Nina to Jerusalem, where he had an interview with the Emperor Constantine, and begged of him the site in Jerusalem called Lotosa, whereon to build a convent to the name of the Holy Cross.

¹ Some authorities represent St. Nina (or Nouna) as having been originally a poor captive, who had escaped the persecution of Teridates, king of Armenia (A.D. 265-318).

The Georgians, though at the present day scarcely known in the Holy City, yet claim special attention, next to the Greek Church, not by reason of their orthodoxy and consequent intercourse with orthodox Eastern churches, but on account of their early establishment in the neighbourhood of the sacred sites at Jerusalem, and the great importance which formerly belonged to them.

Tradition says that amongst the soldiers who divided Christ's garments among them was a young Georgian Hebrew, named Elios, to whose lot fell the seamless robe, and who carried it with him to Iberia. The commemoration of the miracles wrought by our Saviour's coat is still commemorated in Georgia on October 1st. The coat of our Lord was emblazoned on the arms of the kingdom of Georgia when the royal Davidic race of the Bagratides ascended the throne, towards the end of the sixth century.¹ This seamless robe, according to the late Rev. A. H. Hare,² was bestowed on Russia during the patriarchate of the great Philaret, by whom it was placed in the Cathedral of the Assumption in the Kremlin.

In Hare's *Studies in Russia*, p. 228, the following extract from Mouravieff is quoted :—"Philaret received from the Shah Abbas of Persia, A.D. 1620, the seamless coat of our Saviour, which, according to an ancient tradition, was brought into Georgia by one of the soldiers who parted His garments at the foot of the Cross, and was preserved for many ages in the Cathedral of Mtzkhatha. Abbas could not have selected a better guardian for such a holy relic, and the tunic of our Lord, which was distinguished by the working of numerous cures in the Russian capital, was placed by the patriarch in the Cathedral of the Rest of the Virgin, under the shade of a brazen tabernacle, near which he himself is laid down to his everlasting rest."

This tabernacle is in the south-western angle of the body of the Church of the Assumption in the Kremlin,³

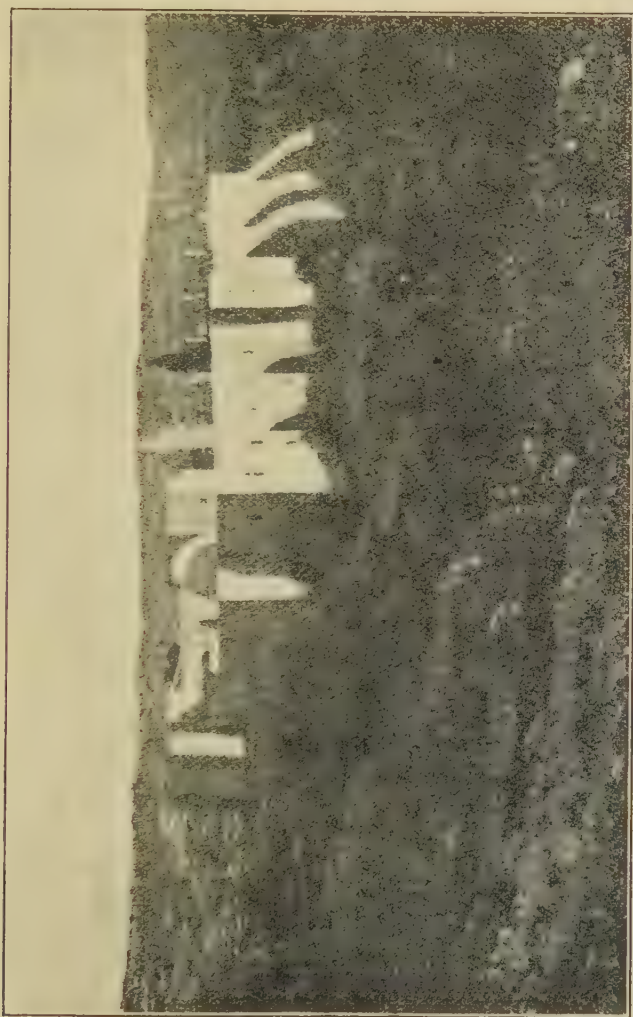
This Georgian tradition is earlier and better authenticated than that connected with "the Holy Coat of Treves."

¹ Their motto is : "The Lord hath sworn in truth unto David; He will not turn from it; of the fruit of thy body will I set upon thy throne." Ps. cxxxii, 11.

² *Student's History of the Greek Church* : p. 451, James Parker and Co., London, 1902.

³ Mouravieff's *History of the Russian Church*, p. 395 : Oxford, J. H. Parker, 1842.

The convent at Jerusalem dedicated to the "Holy Cross of our Salvation" (of the Holy Cross) —*Deir el-Musallibeh*—is said to have



The Convent of the Cross at Jerusalem.

been founded by the Georgian king, Tatian, in the fifth century. He is one of the three Georgian kings depicted over the inner portal of the church. The convent was built apparently on the land previously granted to Mirian, the first Christian ruler of

Georgia, by the Emperor Constantine I (A.D. 265–342), out of sympathy of his having undertaken, like Helena, a pilgrimage to Jerusalem, at an advanced age. It is situated in a shallow, stone wady, about $1\frac{1}{2}$ miles west of the city walls. It derives its name from the Holy Cross, the wood of which is supposed to have grown near this spot.

In the flourishing days of Georgia, *i.e.*, the eleventh and twelfth centuries, this convent was adorned with many learned men. During the troublous times of Georgia, and the massacre of Georgian monks by invading Ethiopians, the Convent of the Cross passed into the hands of the Armenians. But the king of Georgia having asked it of the Sultan of Egypt himself, restored to the original possessors this ancient pile of buildings. It was formerly only one of eleven religious houses in Palestine belonging to Georgia. Destroyed by the Samaritans, rebuilt by St. Sabas, and sacked by the Saracens (A.D. 1099), it was eventually sold to the Orthodox Greeks by the Georgian monks.

The present seventh century church contains an exceptionally fine specimen of mosaic decoration which covers the floor of the old Georgian building. It still bears traces of the murders of the Christians who had sought shelter within the Sanctuary, when Chosroes II, the Persian king, and his heathen army, broke in upon them. The great purple stains, still visible, testify to the fate of these martyrs, while at the same time giving us some certainty as to the age of this most interesting mosaic floor.

Reliable information is so scanty in connection with the Georgian occupancy in Palestine, that some of the following details about Golgotha must be accepted with caution.¹ But one thing is clear. The Georgians were at one time among the wealthiest and most influential of the Christian communities in Jerusalem. As, however, their native land declined in its far-off mountain home, so also did its representatives in the Holy City. The Greeks and Armenians gradually bought up their convents and properties, and to-day the Georgians are dependent upon the former for hospitality, when their pilgrims visit any of the sacred shrines.

We find among other works of the Emperor Justinian, in the middle of the sixth century, that he repaired the convent of the

¹ Dr. Neale complains (*Hist. H.E. Church*, Vol. I, p. 61) that the accounts of the Georgian Church are deplorably inaccurate and ignorant. I am indebted to the Rev. T. P. Themelis for most of the details about Golgotha.

Iberians¹ in Jerusalem, and another of the Lazi, a tribe of the same family, in the desert of Jerusalem.

During the period of the Mamelukes, the patriarch of Jerusalem bravely received the Georgians, and gave them two convents: St. Nicholas, next the patriarchate, and Holy Cross. Eventually they also obtained the following convents: St. John the Theologian, St. Theodore, St. Demetrius, St. Thekla, and St. Catherine.

The Armenian Convent of St. James, the son of Zebedee, originally founded by the Georgians in the eleventh century, was sold by them to the Armenians four hundred years later.

Towards the middle of the eleventh century, King Bagrat, Curopalat of Georgia, received from the Greek Emperor one half of Golgotha, and set over it his own Bishop.

The fortunes of *Cata-Monas* (a place of retirement), the country official residence of the Orthodox Greek patriarch, seems in old days to have been associated with those of the Convent of the Cross. Catamon, traditionally the family dwelling-place, and enclosing the estate of St. Simeon (St. Luke, ii, 25), became, with the site of this convent, A.D. 1177, the property of Vachtang, the Iberian king, who built and established there a religious house. Georgian inscriptions were discovered by the Greek monk Abramios, in 1859.

In A.D. 1308 the Georgians occupied the whole of the Sanctuary of Golgotha. The Latins sometimes associated this portion of the Church of the Resurrection with Spaniards, not an unusual mistake, as Spain was anciently called Iberia, the principal river being Iberus (Elbro). In A.D. 1350 Rudolph von Suchen states that the Iberians possessed the keys of the Holy Sepulchre. In A.D. 1475 the Iberians are reported to have taken Golgotha under their protection. When the prosperous days of Georgia began to wane, one half of Golgotha was purchased partly by Greeks and partly by Armenians.

In A.D. 1507 the German Councillor Baumgarten, who visited Jerusalem, speaks of the Iberian establishment on Mount Calvary. At the commencement of this century they enjoyed immunities which were conceded to no other Christians in Jerusalem. Their pilgrims, according to the Rev. George Williams (*The Holy City*, Vol. II, pt. ii, ch. 6) were free from those vexatious imposts which others had to pay, and their men and women entered the Holy City in full armour, with their banners displayed in martial array, nor did the infidels dare to molest them. They ranked fourth in the

¹ Iberians = Georgians.

Church of the Resurrection, and owned the chapel of the Discovery of the Holy Cross.

The Franciscan Convent of St. Salvator was first occupied by the fraternity during the latter part of the sixteenth century, after their expulsion from the Coenaculum, in A.D. 1560. St. Salvator, recently re-built, probably occupies the site of the famous Iberian convent, erected by King Vachtang (A.D. 446-499).¹ The advancement of the Franciscans in Jerusalem has been contemporary with the decline of the Georgians, who were their predecessors in the care of the Holy Places.

In A.D. 1606 the Orthodox Greek Patriarch of Jerusalem, Sophronius V, by paying a liberal sum of money, once more secured Golgotha for the Iberians.

It is strange that in the late Dr. C. Schick's excellent historical *Guide to the Church of the Holy Sepulchre* there is not the slightest allusion to any Georgian occupancy in Golgotha.

About the beginning of the seventeenth century, Mr. G. Williams states that King Vachtang VI sent a present of 2,000 tomans,² as an offering to the Holy Sepulchre.

Dositheus, Patriarch of Jerusalem (A.D. 1672-1715), secured all the Jerusalem property of the Iberians for the Greeks.

In the nineteenth century the Iberian Superior of the Convent of the Cross was murdered by Arabs.

No attempt has been made by Russia to restore to the Georgians their former privileges in the Church of the Anastasis, viz., the Chapel of Adam, and one of the altars on Calvary, of which the Greeks came into possession after the rotunda of the Holy Sepulchre was destroyed by fire in 1808. As a matter of fact the Russians themselves have no vested rights in this historic church.

At one time the Georgians possessed eleven religious houses in Jerusalem, especially upon the Mount of Olives. To-day there is not, according to Nicandros, the Metropolitan of Ptolemais, a single resident Georgian within the Holy City. Only pilgrims from Tiflis visit Jerusalem for the Easter festivities.

There are many Georgian manuscripts in the library of St. Constantine, Jerusalem.

In September, 1879, at the large Greek Convent of St. Constantine, the late Herr Schick discovered a stone in the corner of a wall, on

¹ Hanauer's *Walks about Jerusalem*, pp. 31, 32.

² Toman = Persian coin, value a little over 3s.

which was a large and very well cut inscription. Prof. Zagarelli, of St. Petersburg, pointed out, in 1881, that it was of considerable importance to Georgian history, as it proves the long continuance of the Georgians with the Holy Land by the fact that at various times they built and supported cloisters. The Professor also drew attention to its importance palaeographically, as being a specimen of the ancient Georgian ecclesiastical characters.

The following is the translation :—

“ Christ. Holy Nicholas be thou intercessor with Christ for the Queen (= Princess) of Kachetien, Elizabeth, formerly Helena.”

This Helena here mentioned is doubtless the daughter of the king of Kachetien, David II (A.D. 1604),¹ and sister of Teimuraz I (1605–1665). She first journeyed (c. 1615) to Persia, and later (1625) to Jerusalem, where she founded the cloister of St. Nicholas, in which she became a nun, under the name of Elizabeth, or according to some inscriptions, Anastasia.²

THE CITY AND TOMB OF DAVID ON OPHEL (SO CALLED).

By THE REV. W. F. BIRCH, M.A.

THE *Standard* of October 21, 1909, gave an interesting column on the fine attempt under Captain Parker to reach quietly the tombs of David and of the kings of Judah. The explorers wisely concluded that these rock-cut catacombs were on Ophel, the entrance (it may be but two feet square) being concealed by soil, stones, etc., and nobly refused to bore downwards to the ceiling of the cavities ; but consequently (it would seem) failed of success. Complete investigation without delay is much to be desired.

Meanwhile, as *The City of Jerusalem* (by the late Col. Conder) if not also *Ancient Jerusalem* (by Merrill) may perhaps lead some to think the wrong hill was searched, it may be well to point out that

¹ Lynch, in *Armenia, Travels and Studies*, Vol. I, p. 365, gives David II a much earlier date.

² Palestine Exploration Fund *Quarterly Statement*, April, 1883, pp. 112, 113.

the former writer errs as to the true general position of the above tombs.

On the plan of Jerusalem (p. 78) the tomb of David is marked near the position of the Church of the Holy Sepulchre, quite half-a-mile (in a bee line) from the southern end of Ophel near Siloam. Again (p. 68) it is said: "Manasseh was not buried with his fathers, but in the palace garden near Siloam, where also, in the field of burial, the leper Uzziah had probably been buried, and perhaps Ahaz also. This cemetery is afterwards noticed as the 'sepulchres of David,' but we may now inquire where the seven kings who were buried 'in' or 'at' the city of David, with David himself and Solomon, were most probably entombed; for the site was *clearly not the same*, and was either within or close to the old city of David's time. The seven later kings buried 'with their fathers' were Rehoboam, Abijah, Jehoshaphat, Amaziah, Jotham, Hezekiah, and Josiah." Conder suggested 30 years ago that the traditional graves of Joseph of Arimathaea and of Nicodemus had to do with this (above-named) tomb. (P. 70.) "This tomb of David was *distinct* from the cemetery in the garden of the palace near Siloam, which has not yet been found, but to which the term field of burial belonging to the kings seems to be first applied in speaking of Uzziah, *for they said, he is a leper.*"

Now, if Conder's statements be sound, it is clear that the latest explorers were doomed to failure in searching on Ophel (so called) for David's tomb, situated some half mile away.

I propose, however, to prove that his theory was built on sand, and his statements were unsound, and that the explorers searched the right hill.

His first axiom is "the tomb was distinct from the cemetery—the site of the two was not the same," *i.e.*, David was buried in one place, Uzziah in the other. Pull out this corner-stone and the wall will begin to fall.

Let it now be shown that, with the exception of Abijam, all the kings from David to Ahaz were buried in the same site.

I may refer to the conspectus (by H.B.S.W.) of the burial of the kings in *Q.S.* 1882, p. 269, which furnishes valuable aid. We see that the Bible does not state that Abijam, the son of Rehoboam, was buried *with his fathers*, but Josephus (often incorrect) does say he was buried in the sepulchres of his fathers. Asa, however, was

buried with his *fathers*, which word must at least include another besides Abijam, if we accept the words of Josephus. Thus we have in the Bible an unbroken link showing that (except Abijam) all the kings from Ahaz upward to Rehoboam inclusive were buried with their fathers. Therefore, all from David to Ahaz (except Abijam) were buried in one and the same cemetery, *i.e.*, David's tomb was not distinct from the cemetery, but the site of the two was the same.

In *Q.S.*, 1881, p. 94, on "The city and tomb of David," I dealt with this subject, and showed that when Josephus is at variance with the Bible the only satisfactory plan is to discard him altogether, and not to make a compromise between truth and error, from which have arisen almost all the difficulties about Jerusalem.

The Bible says David went to Jerusalem, took the stronghold of Zion, the same is the city of David; David dwelt in the stronghold and called it the city of David; or briefly, David took one place, dwelt in it, and called it the city of David, and was buried in (or at) it, and his successors as above.

Unfortunately, Josephus gave this paraphrase—David came to Jerusalem, took two places (probably due to the glossed *προ* in *προκατελάβετο*, implying two captures, in 1 Chron. xi, 5, LXX), called Jerusalem the city of David and was buried in Jerusalem and so were his successors—briefly he gives a miserable blundering abridgement, a Jew, not even naming Zion, and cruelly misleading his readers by writing that David called Jerusalem (not Zion) the city of David. "Those explorers knew better."

CALVARY—"PLACE OF A SKULL."

By J. M. TENZ.

ABOUT 250 feet east of the traditional Calvary there were traces of a wall supposed to have been remains of the second north wall of ancient Jerusalem, but by careful investigations made by Mr. Archibald C. Dickie, it was found to have been a gateway, with a large door and a smaller one on each side, probably to an enclosure within which the Churches stood (see *Quarterly Statement*, 1907, p. 297, and 1908, p. 298). So far we have only historical

evidence for the site of Calvary and the Holy Sepulchre, but the late Major-General Sir Charles W. Wilson in his most interesting work *Golgotha and the Holy Sepulchre*, with all the evidence for and against the traditional sites, remarks: "No obligation urged against the sites is of such a convincing nature that it need disturb the minds of those who accept in all good faith the authenticity of places which are hallowed by the prayers of countless pilgrims since the days of Constantine."

The following theory may be given in support of the traditional site of Calvary and the Holy Sepulchre. Josephus states: "The second wall took its beginning from that gate which they called Gennath which belongeth to the first wall: it only encompassed the northern quarter of the city and reached as far as the tower Antonia." It would be difficult, in trying to lay down the second wall, to leave the site of the Holy Sepulchre outside the wall except by an angle in the wall, for beside the traditional Calvary and the Holy Sepulchre, there are some Jewish rock-cut tombs within the Church, and according to Rabbinical statement, sepulchres had to be excluded from the city and to be fifty cubits from the wall. Only royal tombs were permitted within the city, and they may be looked for south of the Temple.

The second north wall may date from the time soon after the building of Solomon's Temple, but how can we account for the angle in the wall and the "Place of a Skull" at that time?

The late Dr. Schick suggests that Goliath's skull, which David brought to Jerusalem (1 Sam. xvii, 54, and xxi, 9) and buried somewhere close to and outside the city (as it could not be buried near the Tabernacle at Nob where he deposited Goliath's sword), may have been found when Nehemiah rebuilt the walls, and the spot called "The Skull," that is, the place where the remarkable skull was found—this may also have led to that strange tradition that Adam was buried in Golgotha, "Place of a Skull."

If Joseph of Arimathea placed any reliance on this wonderful legend he may have considered it an honour to have his new sepulchre so near the tomb of our great ancestor, the head of the human race.

Origen, who was born more than a hundred years before the churches were built by Constantine, stated that there was a Hebrew tradition to the effect that Adam was buried at the place called "Place of a Skull," which the Hebrew teachers declare was Adam's

sepulchre; later the Skull Place was also called Mount Calvary, some asserting that Adam was first buried at Kirjath Arba and then in Mount Calvary. The late Sir Charles W. Wilson also stated: "as far as we know it was first called little Mount Golgotha by a pilgrim who visited Jerusalem in A.D. 333."

There are now eighteen steps leading from the floor of the church to Calvary, which may have been an inducement for pilgrims to the Holy Land to call it Mount Calvary, but during the Roman occupation of Palestine, places held sacred by Christians were desecrated. Jerome writes that from the time of Hadrian to the reign of Constantine there stood a statue of Jupiter in the place of the Resurrection, and a Venus in marble on the rock of the Cross. The surface of the site of Calvary and the Holy Sepulchre would have been much changed during that time; Constantine, when removing the idolatrous statues and cutting the rock floor to lay the foundation for the church, would also have made Calvary more prominent; originally, it may only have been a little above the level of the surrounding ground. May we also venture to suppose that, at the time of Hezekiah when the king of Assyria sent a great army against Jerusalem, this little elevation within the angle in the wall may have served as a convenient spot for Rabshakeh to stand and speak to the people who were on the city wall (2 Kings, xviii, 26, 27)?

Because the Church of the Holy Sepulchre stands within the modern Jerusalem, the Crucifixion has been placed north, east, and west of the city; one writer places Calvary on the east side of the Temple because the red heifer was led from the east gate to the Mount of Olives to be slain and the blood sprinkled in the direction of the Temple (Talm. *Middoth*, Heb. xiii, 2), but east of the Temple is the Garden of Gethsemane which was the scene of our Saviour's agony and betrayal; others assign various places north of the city for the site of Calvary because the sacrifices brought to the Temple had to be slain on the north side of the Altar, but north of the Temple was the tower of Antonia and Pilate's Praetorium where Jesus was condemned—and bearing His cross He went forth into a place called the Place of a Skull, which is also called in Hebrew Golgotha, where they crucified Him (John xix, 17, 18).

West of the Temple is the traditional Calvary and west of the Altar was the sanctuary where once a year the High Priest brought the blood within the Vail and sprinkled it on the Mercy Seat to

atone for the sins of Israel (Lev. xvi). If the directions for the slaying of the sacrifices and the sprinkling of the blood were given to denote the direction of our Saviour's Passion from Gethsemane to the Cross, then may we also look to the west of Jerusalem for the site where our Lord and Saviour shed His blood for the sins of the world.

Explorations within a busy part of the city cannot easily be carried on except when old houses have to be removed and foundations laid for new buildings, when opportunities may be given for important discoveries to be made in that part of the city in connection with the north walls and the sites of Calvary and the Holy Sepulchre.

FURTHER NOTE ON INSCRIPTIONS RELATING TO ROMAN CAMPAIGNS IN PALESTINE.

By H. H. CLIFFORD GIBBONS.

SINCE the publication of the article by Mr. Offord and myself in the April *Statement*, some interesting and valuable research on the above inscriptions has been given us by M. Mispoulet, the well-known authority on Roman Law.¹ He points out that the titles attributed to Domitian are wrong, as two other diplomas issued the same year (A.D. 93) give "TRIB. POT. XIII; IMP. XXII; COS. XVI." Moreover the arrangement of the various clauses of the diploma does not follow the customary practice. He considers that the *Caesareum Magnum* was undoubtedly at Rome, probably situated in the Forum of Caesar, from whence was brought the certified copy of the edict. He rejects the idea that Quadratus' panel was copied at Alexandria.

May I be permitted a suggestion? Surely the Roman Government, if the original was at Rome, would forward an authentic copy to the Alexandrian authorities. The latter would most certainly file one for their own use, or affix it to a public building, in addition to

¹ *Académie des Inscriptions et Belles-Lettres; Bulletin de Décembre, 1910* (Auguste Picard, Paris).

that given to Quadratus himself. Therefore, either two certificates must have been sent from Rome, or an additional copy was taken at Alexandria, though possibly on parchment or papyrus only.

Some such transaction doubtless took place in the first instance. But M. Mispoulet contends, and I think rightly, that the wooden tablet discovered on the site of Philadelphia is not an actual facsimile issued from headquarters, because we know all "dimissions" from the Roman army, when accompanied by any further reward, were issued on bronze plaques. In fact, every specimen discovered up to the present is so constituted. Mere certificates of discharge were, however, written on other material. Of course, it is possible that Quadratus himself made the panel in question, from motives of prudence, having placed the original in safe keeping. My own theory is as follows:—It was customary to draw up legal documents on wooden panels. We have here a diploma of such fabric which, according to precedent, should be of bronze. Is it beyond the bounds of credence that at some later date, after the death of Quadratus, his successors obtained this replica of his diploma from the local authorities as a certificate of citizenship? Or that it was used in some lawsuit over the question of taxation (from which, the reader will remember, the Imperial edict exempted them)? This suggestion satisfactorily explains the fabric of the panel. On these grounds it seems certain to me that, whatever may have been the case with the original, the copy found in the Fayoum could not have come from Rome itself.

The various privileges set forth, says M. Mispoulet, were granted to those veterans who served in the Xth Fretensis Legion at the siege of Jerusalem, and whose enrolment took place prior to A.D. 70. This meant 25 years' service. Josephus states that this legion rendered good service during the siege, participated in the proclamation and elevation of Vespasian to the purple, furnished a detachment to the army of Murcianus, and that the vacancies in its ranks were filled by some 2,000 men from the Egyptian forces. Probably Quadratus was one of these.

It would be interesting to ascertain how many of her soldiers, if M. Mispoulet is correct, Rome rewarded with such open-handed munificence, especially as we know that her Exchequer was, of later years, hard pushed. A dozen persons might easily escape taxation for every veteran so rewarded, when we consider the degrees of relationship participating in the benefits. Personally, I feel sure

that the number must have been small, and that the text indicates this, for no government could afford to release several thousand persons from the responsibilities of citizenship. It is certainly true that several emperors gave princely donations to the army on their accession, but this was rather a bribe to purchase their fidelity than a reward for an honourable career, and, needless to say, was confined to circumstances such as the above, and military diplomas are almost always for a single veteran.

M. Mispoulet prefers to read "VESTRORUM VI VETERANI" for the rendering of M. Cagnat that we adopted, "VESTRORUM VT VETERANI" (p. 92, l. 14 of Latin text), and rather expected the "VIRTUTI," so common in numismatic inscriptions. He also makes an interesting suggestion for the imperfect sentence "INVITOS VETERANOS" (p. 93, l. 7), a portion of which is unfortunately defaced. Comparing a similar edict of Octavius, he thinks that the missing portion dealt with exemption from legal services and municipal taxation (*munera*). May I point out, in passing, the mis-spelling of DIMISSUS, and the use of the archaic form, OPTVMO, at so late a period?

In obtaining his discharge, Quadratus was certainly fortunate, as the Roman Government was in the habit of indefinitely prolonging the term of service of veterans, owing to the difficulty of recruiting their vast armies. Tacitus, in his *Annals*, describes a serious mutiny of the legions in Pannonia during the reign of Tiberius, the cause of which was largely due to bad pay and prolongation of service. Drusus was sent to pacify the men, while his brother Germanicus successfully dealt with a similar outbreak on the German frontier of Gaul by promising, in the Emperor's name, some modification of the conditions complained of—a promise which, however, was not fulfilled.¹

In conclusion, I should like to refer again to M. Mispoulet's article. His research is of the greatest value, and he considers the diploma to be of the utmost importance owing to its unique character from the legal aspect. In the meantime, we shall await with interest the further information he has promised us on the subject. Those desirous of fuller details will do well to obtain a copy of M. Mispoulet's critique already published.

¹ The mutineers wished the authorities to limit the term of service to 15 years and to increase the pay to that of the Praetorian legions quartered at Rome.

AN OLD-TIME SAVINGS BANK FROM MOAB.

By A. FORDER, Jerusalem.

READERS of the *Quarterly Statement*, and those interested in things that pertain to the long-ago, will be glad to know of and see reproduced in picture form something that came into my possession during a recent visit to Moab.



Earthenware Jar from Moab.

It is a small earthenware jar, not unlike the ordinary drinking jars used by the fellahin in their homes. It is exactly seven and a half inches high, five inches wide, and at the bulge four and one-quarter inches across. As seen in the illustration the jar is ribbed in circles, and has its handle well-preserved, although its mouth is damaged round the top. The jar when found was full of

coins, and when given to me still contained over fourteen hundred pieces of money of different sizes.

Most of the coins are badly worn and very rusty, but some are well-preserved and are of the time of Constantine, thus making the jar and its contents about seventeen hundred years old, with the probability that many of the coins are of an earlier date.

The jar was found by an Arab whilst ploughing on the plains of the Ghor el-Mezraa, near the base of the Lisan on the east side of the Dead Sea. The point of the ploughshare made a hole in the jar, otherwise it is sound. When found, the neck of the jar was stuffed with mud so that the tiny coins could not get out and be lost.

As already stated, the jar is now in my possession, having been given me by the man who found it, as he had no use for it and so kept it till such time as I should come his way, which I recently did.

Perhaps some readers could state definitely from the ribbed jar what period it would most likely belong to. Without doubt to a time when banks were unknown, and when it was customary for those possessed of money to hide it in the earth, and dying with the secret, left their few savings to be turned up centuries later, as has been this one now in safe keeping in Jerusalem.

METEOROLOGICAL OBSERVATIONS TAKEN IN JERUSALEM, 1910.¹

By ADOLPH DATZI, JERUSALEM.

JANUARY.

Day of Week.	Day of Month.	Barometer.	Att. Ther.	Thermometers.				Clouds.		Wind.		Rain.	Remarks.
				Max.	Min.	Dry Bulb.	Wet Bulb.	0—10.		0—6.			
S.	1	27.404	53	51.5	47.8	51	40.5	0	0	E.	0		
S.	2	466	53	54.2	49.8	49.5	45.5	0	0	E.	0		
M.	3	452	52	53.4	49	46	44.5	Cirrus	1	N.E.E.	0.3		
T.	4	188	53	52.2	49.8	49.5	47.5	Cu. St.	6	S.E.E.	0.3		
W.	5	072	52	54	48	47	43	Cu. St.	4	S.W.	2	—	Wind at night.
Th.	6	222	51	50	49	43.8	43	Nimbus	10	S.W.	0.5	2.500	
F.	7	462	51	46.5	48	46.2	42.2	Cir. Cu. St.	2	S.W.	0.5	0.950	Wind veering.
S.	8	514	51	48.8	50	48	46	Cu. St.	8	S.W.	0.2	—	Wind veering.
S.	9	474	51	51	50	46.8	46	Nimbus	10	N.W.	0.2	0.310	Wind veering.
M.	10	586	50	46.5	46.2	39	38.5	Nimbus	10	N.N.W.	0.3	0.700	Wind veering.
T.	11	672	47	40.2	29	34.8	33	Cir. Cu. St.	3	N.W.	0.2	0.080	Wind veering.
W.	12	770	45	39.8	26	34.2	30.8	0	0	E.	0.2	—	Wind veering.
Th.	13	712	46	38.5	29	37.5	37	0	0	N.E.E.	0.2		
F.	14	572	46	46	37.5	46	38	Cir. Cu. St.	3	N.E.	0.1		
S.	15	508	47	54.8	40.5	54	40.8	Cir. Cu. St.	3	N.E.	0.1		
S.	16	366	48	56	41	45.5	43.2	Cu. St.	4	S.S.W.	0.2		
M.	17	302	48	48.5	40.5	47.8	45	Cu. St.	6	S.W.	0.5		
T.	18	218	48	51.8	34	39.8	39	Nimbus	10	S.W.	2	0.070	High wind at night.
W.	19	466	48	46	34	43.5	43	Nimbus	10	W.	0.3	1.670	
Th.	20	522	48	46	38.8	45	45.2	Cu. St.	8	S.W.	0.5	0.340	Wind veering.
F.	21	630	48	50.2	40.2	50	45.8	0	0	S.W.	0.1	—	Wind veering.
S.	22	610	49	54	39.5	50.2	46.2	Cir. Cu. St.	4	N.W.W.	0.1		
S.	23	522	49	56	41.5	51.8	45.2	Cirrus	1	N.W.	0.2		
M.	24	516	49	56.2	39.5	51.5	42.8	Cir. Cu.	3	N.W.	0.1		
T.	25	502	49	57.2	38.5	51	43.5	0	0	S.W.	0.1		
W.	26	554	50	53.8	40.5	50.8	38	0	0	S.E.	0		
Th.	27	502	50	53.2	38.5	52.8	45.8	0	0	N.N.W.	0		
F.	28	556	50	55.5	38.5	49	46.5	0	0	N.N.E.	0.1		
S.	29	512	50	54.5	39.5	54	47.5	0	0	N.	0		
S.	30	580	50	55.2	41	50.5	45.2	0	0	N.W.	0.2	—	Wind veering.
M.	31	620	49	53	37.5	46.2	41.2	0	0	E.	0.2		

Mean ...	27.485	49	50.8	41	46.8	42.5	12 clear days	3.4	5 calm days.	0.3	6.570	in 8 days.				
Highest	27.770	—	57.2	50				N.	N.E.	E.	S.E.	S.	S.W.	W.	N.W.	days.
Lowest	27.072	—	38.5	26				1	5	4	2	0	10	1	8	= 31

¹ The observations were taken at 9 a.m., at a height of about 2,500 feet above the level of the Mediterranean Sea, with the barometer corrected for index error, not for temperature or elevation.

FEBRUARY.

Day of Week.	Day of Month.	Barometer.	Att. Ther.	Thermometers.				Clouds.		Wind.		Rain.	Remarks.
				Max.	Min.	Dry Bulb.	Wet Bulb.	0—10.		0—6.			
T.	1	27·622	50	54·5	42·8	53·8	43·5	0	0	E.	0·1		
W.	2	570	51	60·2	46·5	55·8	45·2	Cir. Cu. St.	4	E.	0		
Th.	3	598	52	64·2	48·5	63·8	52·5	Cir. Cu. St.	4	E.	0		
F.	4	520	54	67	55	62·5	51·8	Cir. Cu. St.	3	S.S.E.	0		
S.	5	510	55	69·8	47·5	59·2	53·8	0	0	W.	0	0·050	
S.	6	422	54	62·5	46·8	58·8	53·5	Cir. Cu.	1	N.E.	0		
M.	7	368	55	66·2	50·8	58·8	55·8	Cir. Cu. St.	2	S.E.E.	0	0·050	
T.	8	320	53	59·2	43	46·5	39·8	Cu. St.	3	S.W.	0·1		
W.	9	450	53	53·5	42·8	48·8	48	Cu. St.	6	S.W.W.	0·2	0·100	Strong wind at night.
Th.	10	552	53	53	40·2	52	47·5	0	0	W.	0·1		
F.	11	512	53	57	47	55·2	47	0	0	E.	0·1		
S.	12	316	54	63·5	47·8	56·5	48	0	0	E.	0·2		
S.	13	322	53	62·2	39·8	49·5	45·5	Cu. St.	8	S.W.	2·0	0·030	Wind veering.
M.	14	528	53	51·8	41·2	50·8	47·2	Cu. St.	3	S.S.W.	0·1	0·090	
T.	15	532	53	55·2	41	53·5	47	0	0	N.W.	0·1		
W.	16	430	53	56	47·5	54·8	47	Cu. St.	4	N.W.	0·2		
Th.	17	454	53	60	45·8	49·5	47·2	Cu. St.	6	W.	0·3	0·060	
F.	18	530	51	50·5	41	50	46·5	0	0	N.E.E.	0·2	0·060	
S.	19	393	52	55·8	41·8	51·5	47	Cu. St.	4	N.W.	0·3		
S.	20	456	51	53·8	40	46·2	45·5	Nimbus	10	N.W.	0·3	0·910	
M.	21	572	51	48·5	39	43·5	46·5	Cu. St.	4	S.W.	0·2	0·590	Wind veering.
T.	22	598	50	52	37	48	43·5	0	0	E.	0·1		
W.	23	508	50	51	40·5	47·2	39·2	0	0	E.	0·5		
Th.	24	344	51	58	43	50	40	0	0	N.E.E.	0·3		
F.	25	362	51	58·8	43·5	50·5	42·8	0	0	E.	0·3		
S.	26	422	51	57·8	41·2	47·2	40·2	Cu. St.	6	S.E.E.	0·5		
S.	27	522	51	52·2	38·5	52·2	43·8	0	0	N.W.	0·1		
M.	28	506	51	55·5	40·5	51·8	45·5	0	0	N.N.E.	0·1		

Mean ... 27·473 52 57·4 43·5 52·6 46·4 13 clear days 2·4 6 calm days 0·2 1·940 in 9 days.

Highest 27·622 — 69·8 50·8

Lowest 27·316 — 51 37

N. N.E. E. S.E. S. S.W. W. N.W. days.
0 4 8 3 0 5 3 5 = 28

MARCH.

Day of Week.	Day of Month.	Barometer.	Att. Ther.	Thermometers.				Clouds.		Wind.		Rain.	Remarks.
				Max.	Min.	Dry Bulb.	Wet Bulb.	0—10		0—6			
T.	1	27.458	51	57.8	42.2	53.2	46.5	0	0	N.W.	0.1		
W.	2	424	52	60.2	43.8	57.2	50	0	0	S.E.	0		
Th.	3	402	51	60.5	41.5	48.8	47	Cu. St.	8	S.W.	0.2	0.070	
F.	4	430	51	53	40	47	46	Cu. St.	8	S.W.W.	0.2	0.240	
S.	5	510	51	51.2	40.5	49	47	Cu. St.	8	S.W.	0.1	0.080	
S.	6	474	51	56.5	38.5	52.8	46.5	0	0	N.W.	0.1		
M.	7	438	51	58.5	41.5	52.8	49	Cu. St.	3	S.W.W.	0.2		
T.	8	274	52	58.5	47.5	56	49.2	Cu. St.	5	S.E.	0.1		
W.	9	306	52	64.5	39	46.8	44	Cu. St.	8	S.W.	1.0	0.030	Wind veering.
Th.	10	422	50	56.5	36	41.5	40.8	Nimbus	10	S.W.	0.2	0.250	
F.	11	480	49	42	30	37.5	37	Nimbus	10	S.W.W.	0.5	1.400	Snow 1½ in. deep.
S.	12	390	46	40.5	29	36.5	36	Nimbus	10	S.W.	0.5	2.130	Snow 5 in. deep.
S.	13	462	44	41.2	29.8	39.5	38.8	Cu. St.	8	N.W.W.	0.2	0.700	Snow 2½ in. deep.
M.	14	624	45	46.8	30.5	46	41.5	Cir. Cu.	1	N.W.	0.1	0.040	
T.	15	674	46	47.2	34.8	44.2	39.8	0	0	E.	0.2	0.040	
W.	16	674	47	49.8	37	48.5	40.5	0	0	N.	0.1		
Th.	17	624	47	54.8	39	54	44.5	Cir. Cu.	1	N.E.	0.1		
F.	18	526	48	59.5	41.5	58.5	47.5	Cir. Cu.	1	E.	0		
S.	19	458	50	62.5	44.5	59	47.5	Cir. Cu.	2	S.E.	0		
S.	20	456	50	73.2	48.5	60.5	48	0	0	N.	0.1		
M.	21	390	51	63.5	44.5	56.2	45	Cu. St.	5	N.W.	0		
T.	22	174	52	60.8	47.5	59.5	52.2	Cu. St.	5	S.E.	0.1		
W.	23	26.966	53	63.2	45.5	49.8	48	Cu. St.	8	S.W.W.	3.0	0.540	Bir Ayüb flowing.
Th.	24	26.986	52	50.2	40.5	46.5	46.5	Nimbus	10	S.W.	2.0	2.400	Strong wind at night.
F.	25	27.090	52	51.2	41.5	48.8	47	Cu. St.	8	S.W.	1.0	0.260	Wind veering.
S.	26	294	52	52.5	41	50.8	45.5	Cu. St.	6	S.W.	0.5	0.130	Wind veering.
S.	27	400	51	53.5	40	48.2	46.8	Cu. St.	8	S.W.	0.5	0.580	Wind veering.
M.	28	460	50	50.8	34.2	45.2	41.2	Nimbus	10	S.W.	0.2	0.850	Wind veering.
T.	29	506	50	48.8	37.5	48.2	46.5	Cu. St.	8	N.W.	0.2	0.450	Wind veering.
W.	30	494	50	51.5	39.8	47.2	46.2	Nimbus	10	S.W.	0.2	0.280	
Th.	31	566	50	53.5	38	53	49	0	0	N.W.	0	0.070	

Mean ... 27.411 49 54.6 39.5 49.7 45.3 7 clear days. 5.1 5 calm days. 0.3 10.540 in 19 days.

Highest 27.674 — 73.2 48.5

Lowest 26.966 — 40.5 29

N. N.E. E. S.E. S. S.W. W. N.W. days.
2 1 2 4 0 15 0 7 = 31

APRIL.

Day of Week.	Day of Month.	Barometer.	Att. Ther.	Thermometers.				Clouds.		Wind.		Rain.	Remarks.
				Max.	Min.	Dry Bulb.	Wet Bulb.	0—10.		0—6.			
F.	1	27.572	52	60	44.5	59.5	49.5	0	0	N.W.	0.1		
S.	2	540	55	70	53	68	56.2	0	0	N.E.E.	0		
S.	3	598	55	71.5	54.8	67	54	0	0	N.	0.1		
M.	4	574	55	71.8	53	66.2	55.5	0	0	N.W.	0		
T.	5	586	58	73.2	55.8	64.5	54	0	0	E.	0.1		
W.	6	506	59	74	60.2	72.5	56.2	0	0	E.	0		
Th.	7	456	60	82.5	62.2	79.2	62	0	0	N.E.	0		
F.	8	466	62	85.8	63.8	76.2	63.8	Cir. Cu.	2	S.W.W.	0		
S.	9	422	63	84.8	64.8	73	56.8	Cir. Cu.	3	E.	0.1		
S.	10	430	65	83	59.8	66.5	60	Cir. St.	6	N.N.W.	0.1		
M.	11	470	61	70	49	59.5	56.5	0	0	N.E.	0	0.140	
T.	12	444	62	68.8	51.5	64.5	53	0	0	N.E.	0		
W.	13	484	58	73.2	45.8	55	48.5	Cu. St.	3.	S.W.	0.1		
Th.	14	554	57	59.5	43.2	55.5	48.8	0	0	N.E.	0.1		
F.	15	522	59	65.8	48.5	65	55	0	0	E.	0.1		
S.	16	472	61	71.5	60.2	68.2	51.5	0	0	E.	0.2		
S.	17	466	63	77	59.5	68.2	58	0	0	E.	0.2		
M.	18	410	64	76.8	63	73.5	60.5	Cu. St.	6	N.E.	0.1		
T.	19	502	60	78.8	47.2	59.8	53.5	0	0	S.W.	0		
W.	20	372	62	67.2	50.2	65.2	50.8	0	0	S.E.	0		
Th.	21	310	59	72.5	47.2	53.2	52.8	Nimbus	10	S.	0.5	0.150	
F.	22	220	59	58.5	46.2	58	53	Cu. St.	6	S.	0.3	0.050	
S.	23	362	58	62.5	44.8	53.8	52	Cu. St.	8	N.W.	0.3	0.950	Wind veering.
S.	24	482	58	63.2	44	59.2	53.2	Cu. St.	4	N.E.	0	0.210	
M.	25	450	60	64.5	45	64	54.5	Cir. Cu. St.	4	S.E.	0		
T.	26	464	58	70.5	47	57.8	53.5	0	0	S.W.	0.2		
W.	27	446	59	65.5	51.2	63.2	53.2	0	0	S.W.	0.2	—	Wind veering.
Th.	28	474	58	65.8	48	61.5	54.5	0	0	S.W.W.	0.1		
F.	29	554	60	69	52.2	68.8	56.5	0	0	E.	0		
S.	30	560	60	68.8	52	68	56.2	0	0	N.E.	0		

Mean ... 27.472 59 70.8 52.2 64.4 54.7 20 clear days 1.7 13 calm 0.09 1.500 in 5 days.

Highest 27.598 — 85.8 64.8

Lowest 27.220 — 58.5 43.2

N. N.E. E. S.E. S. S.W. W. N.W. days.
1 8 7 2 2 6 0 4 = 30

MAY.

Day of Week.	Day of Month.	Barometer.	Atm. Ther.	Thermometers.				Clouds.		Wind.		Rain.	Remarks.
				Max.	Min.	Dry Bulb.	Wet Bulb.	0—10.		0—6.			
S.	1	27.562	63	76.8	59.5	69.5	55.5	Cir. Cu.	2	E.	0.2		
M.	2	548	65	78	61.5	73.5	57.8	Cir. Cu.	1	S.E.	0.1		
T.	3	450	67	82.2	66.5	81.2	66.5	0	0	S.E.	0.1		
W.	4	462	64	66.2	53.2	61.2	54.8	Cu. St.	3	S.W.W.	0.3	—	Wind veering.
Th.	5	470	63	65.5	49.8	63.5	54	Cir. Cu.	1	N.W.W.	0.1		
F.	6	474	65	73.8	55.2	73	56.5	0	0	N.W.W.	0		
S.	7	466	66	82.2	61.5	65.2	55.8	Cu. St.	3	N.W.	0.1		
S.	8	294	65	72	54	60	58	Cu. St.	8	S.W.	0.5	0.060	Wind veering
M.	9	414	62	63.5	48	61.5	55.5	Cu. St.	6	S.W.W.	0.2		
T.	10	464	63	65.5	48.2	63	52.5	0	0	N.W.	0.1		
W.	11	466	63	71.2	50.5	68.8	53	0	0	N.W.	0		
Th.	12	482	64	75	53.5	69.5	55.5	0	0	N.W.	0		
F.	13	452	66	76.5	58	68.5	55.2	Cir. Cu. St.	3	S.E.E.	0		
S.	14	372	67	80.5	66.2	76.2	59.8	Cu. St.	4	N.E.	0		
S.	15	386	67	84.8	60	72.8	63.2	Cu. St.	2	S.W.W.	0	0.190	
M.	16	490	66	76	51.5	65	57	Cu. St.	1	S.W.	0		
T.	17	534	62	70.5	48.2	64	55.5	Cirrus	1	S.W.	0		
W.	18	522	65	72.5	50.2	69	54.8	0	0	S.E.E.	0		
Th.	19	472	67	76	60	70	55	Cir. Cu.	2	S.E.	0.2		
F.	20	410	70	82.5	66.5	78.2	58.2	0	0	S.E.	0		
S.	21	422	71	83.8	65.2	79.2	60.8	0	0	S.W.	0.1		
S.	22	370	72	83.2	66.8	78.8	61.2	Cu. St.	5	S.E.	0.1		
M.	23	406	69	87	57	69.5	56.2	0	0	S.W.	0.2	—	Wind veering.
T.	24	486	69	73.5	55	69	57	0	0	N.E.	0.1		
W.	25	472	70	77.2	58.2	72.5	56.2	Cu. St.	4	S.E.	0		
Th.	26	460	69	82	60.5	69	62	0	0	N.W.	0.3		
F.	27	458	66	71.5	54.5	61.2	57.2	Cir. St.	8	S.W.	0.2	—	Wind veering.
S.	28	472	65	65.5	52.5	62.8	56.8	Cu. St.	5	S.W.	0.2		
S.	29	518	65	68.5	50.5	66.2	55.5	0	0	S.W.	0.1		
M.	30	522	67	74.2	58	73	58	0	0	S.E.	0.1		
T.	31	512	71	84	68.5	82	58	0	0	S.E.E.	0.1		

Mean ... 27.460 66 75.5 57 69.5 57.1 14 clear days 1.9 11 calm days 0.1 0.250 in 2 days.

Highest 27.562 — 87 68.5

Lowest 27.294 — 63.5 48

N N.E. E. S.E. S. S.W. W. N.W. days.
0 2 1 10 0 11 0 7 = 31

JUNE.

Day of Week.	Day of Month.	Barometer.	Alt. Ther.	Thermometers.				Clouds.		Wind.		Remarks.					
				Max.	Min.	Dry Bulb.	Wet Bulb.	0—10.		0—6.							
W.	1	27.422	74	92.2	73	91.2	64.5	0	0	S.E.	0	Wind veering.					
Th.	2	420	73	97	62.8	71.5	64.5	Cir. Cu.	2	S.W.	0.2						
F.	3	422	67	80.2	54	66	57.5	0	0	N.	0.1						
S.	4	402	68	73.5	53.2	68.8	61.2	Cir. Cu.	1	N.	0.1						
S.	5	470	67	74.2	54.2	69.2	60.8	Cir. Cu.	1	N.	0.1						
M.	6	570	69	75	54	73	62.5	0	0	N.	0.1	Wind veering.					
T.	7	572	72	87	65	85.2	64	0	0	S.E.E.	0						
W.	8	502	71	91.5	62.8	74.2	58.5	0	0	S.	0.2						
Th.	9	470	71	80.5	56	73.8	62.2	0	0	S.	0.1						
F.	10	470	70	78	55.5	71	61.5	0	0	N.E.	0						
S.	11	446	70	80.5	58.8	74.2	62.2	0	0	N.N.W.	0	Wind veering.					
S.	12	468	69	78.2	56.2	68.5	61.2	Cir. Cu.	1	N.W.	0.1						
M.	13	472	68	73	57.5	70	62.5	Cir. Cu. St.	2	N.W.	0.2						
T.	14	510	71	81.2	60.5	80	66.5	0	0	N.E.	0.1						
W.	15	510	73	87	67	86	66.2	0	0	N.	0						
Th.	16	522	76	91	69.5	86.8	66.5	0	0	S.	0.1	Wind veering.					
F.	17	490	72	87	58	72.2	60.2	0	0	S.W.W.	0.2						
S.	18	412	72	78.5	58	73.2	63	0	0	S.W.	0.2						
S.	19	418	71	77.5	55.5	74.5	63.5	0	0	N.W.	0.1						
M.	20	426	70	80	55.2	72.5	65	0	0	N.	0						
T.	21	426	72	82	61.5	77.5	64.5	0	0	N.W.	0	Wind veering.					
W.	22	464	71	82.5	57.5	72	61	0	0	N.W.	0.2						
Th.	23	450	70	76	57	74.2	61	0	0	N.	0.2						
F.	24	412	72	81	59.8	79.8	58.5	0	0	S.E.E.	0.1						
S.	25	358	74	90.5	71.2	86	61.5	0	0	N.E.	0						
S.	26	374	74	90.8	64.5	81	59	0	0	N.	0.1	Wind veering.					
M.	27	406	74	83.5	64.8	78	63.2	0	0	N.N.W.	0.1						
T.	28	418	75	84.2	65	78.8	65	0	0	N.N.E.	0.1						
W.	29	400	75	85	65.8	80.2	63	0	0	W.	0.1						
Th.	30	354	75	84.8	64.5	79	67.8	0	0	N.W.	0.1						
Mean ...		27.448	71	82	60.6	76.2	62.6	25 clear days	0.2	8 calm	0.09						
Highest		27.572	—	97	73					days.							
Lowest		27.354	—	73	53.2			N. N.E. E. S.E. S. S.W. W. N.W. days.	8	4	0	3	3	3	1	8	= 30

JULY.

Day of Week.	Day of Month.	Barometer.	Att. Ther.	Thermometers.				Clouds.		Wind.		Remarks.				
				Max.	Min.	Dry Bulb.	Wet Bulb.	0—10.		0—6.						
F.	1	27.338	74	84	61.2	72.2	61	Cu. St.	3	S.W.W.	0.2					
S.	2	324	73	80	61	74.5	66	0	0	S.W.	0.1					
S.	3	346	73	80.8	60.8	76.5	63.8	0	0	S.W.	0.1	Wind veering.				
M.	4	388	73	82	63	72	64	0	0	S.W.	0					
T.	5	394	74	82.5	61.8	76.8	60.5	0	0	N.N.W.	0	Wind veering.				
W.	6	416	76	85	65.2	83.	66.2	0	0	S.E.E.	0					
Th.	7	422	75	88.2	68.5	77.5	66.8	0	0	N.W.	0.1					
F.	8	458	71	81.2	59	70.5	62.2	0	0	N.N.W.	0.1					
S.	9	426	72	79	58	75	64	0	0	N.N.W.	0.1	Wind veering.				
S.	10	420	73	61.5	59.5	81.2	63.5	0	0	N.	0					
M.	11	418	73	81.5	60	78.5	64.2	0	0	S.W.W.	0.1					
T.	12	444	73	84.5	64.2	77.2	60	0	0	S.W.W.	0.1					
W.	13	452	74	81.5	62	79	59.8	0	0	N.W.	0					
Th.	14	322	73	85	57.2	75	63.8	0	0	S.W.	0					
F.	15	248	74	82.2	63.5	76.2	67.2	Cu. St.	2	S.W.W.	0.1	Heavy dew.				
S.	16	340	74	81.5	60.8	80.5	65.2	0	0	N.N.W.	0.1					
S.	17	452	75	81	66.2	79.8	64.8	0	0	S.W.W.	0	Heavy dew.				
M.	1	452	73	84.5	59.8	76.5	65.8	0	0	S.E.	0.1					
T.	19	408	75	83.2	63.8	79.8	65.5	0	0	N.E.	0					
W.	20	366	76	86	65	83	66	0	0	N.W.	0.2					
Th.	21	330	77	86.2	64.8	83.2	62.8	0	0	N.W.	0.2					
F.	22	362	77	87.8	67.8	85.5	61.8	0	0	N.W.	0.1					
S.	23	398	79	91.5	72.8	86.8	63.8	0	0	N.E.E.	0					
S.	24	390	80	92.2	73.2	89.5	67.5	0	0	S.W.	0.1					
M.	25	370	80	92.2	71	83	63.5	0	0	N.W.	0.2					
T.	26	366	79	87.5	71	83	64.2	0	0	N.W.	0.1					
W.	27	364	78	88	63.5	80.2	67.5	0	0	N.N.E.	0.1					
Th.	28	406	76	86	62	74.5	69.2	Cir. Cu. St.	1	N.W.	0.1	Wind veering.				
F.	29	374	74	82	61.8	73	65.2	Cir. Cu.	1	N.W.	0.1					
S.	30	322	74	79.8	61	74.5	65.2	0	0	S.W.	0.2					
S.	31	294	74	80.5	60	74.5	63.2	0	0	N.W.	0.1					
Mean ...	27.380	74	84.1	63.5	78.4	64.3	27 clear days	0.2	9 calm days.	0.08						
Highest	27.458	—	92.2	73.2				N.	N.E.	E.	S.E.	S.	S.W.	W.	N.W.	days
Lowest	27.248	—	79	57.2				1	3	0	2	0	11	0	14	= 31

AUGUST.

Day of Week.	Day of Month.	Barometer.	Alt. Ther.	Thermometers.				Clouds.		Wind.		Remarks.
				Max.	Min.	Dry Bulb.	Wet Bulb.	0—10.		0—6.		
M.	1	27.326	75	82.5	64	80	66.5	0	0	N.W.	0.1	Wind veering.
T.	2	372	75	84	66.5	79.8	63.2	0	0	N.W.	0	
W.	3	362	76	85.5	68	82	62	0	0	N.	0.1	
Th.	4	324	76	85.5	65.5	82.5	66.2	0	0	N.W.	0	
F.	5	328	77	86.5	69.5	81	60.5	0	0	S.W.W.	0.1	Wind veering.
S.	6	330	78	86.2	69.5	81.2	60.2	0	0	S.W.	0	
S.	7	332	79	87.5	72	85.2	63.5	0	0	N.W.	0	
M.	8	322	79	88.8	67	83.2	65.2	0	0	N.W.W.	0.1	
T.	9	370	77	88	64.5	73.5	66.2	Cu. St.	5	N.W.	0.2	
W.	10	370	75	82	61.2	74.2	65	0	0	N.W.	0.1	
Th.	11	382	77	83.8	65.2	83	66	0	0	N.W.	0.2	
F.	12	416	77	87.5	65.8	84	63.5	0	0	N.W.	0.1	
S.	13	410	77	87.8	66	84.2	63.8	0	0	N.W.	0	
S.	14	340	77	87.2	65.5	78.8	69	Cu. St.	3	N.W.	0.2	
M.	15	340	77	83.2	63.5	74.2	65.8	Cu. St.	4	S.W.W.	0.1	Wind veering.
T.	16	386	76	79.5	63.5	75.5	67.2	Cu. St.	4	N.	0.1	
W.	17	402	77	83.8	65.5	81.2	70.8	0	0	N.W.W.	0	
Th.	18	374	76	87.8	64.2	77.5	65	0	0	N.W.	0.1	
F.	19	374	74	83.5	61.2	73.8	65	0	0	W.	0.1	Wind veering.
S.	20	406	77	83.8	65.5	81.2	70.8	0	0	N.W.	0	
S.	21	416	77	84.8	66.5	84	63.8	0	0	N.E.	0	
M.	22	420	77	88.2	59.5	86.5	66.2	0	0	S.E.	0.5	
T.	23	444	79	99.5	76.5	91	74.2	Cir. Cu.	1	S.	0.1	
W.	24	420	80	94.5	71.2	87.2	69.8	Cir. Cu.	1	S.	0.1	
Th.	25	370	78	87.8	64.5	77	68.5	Cir. Cu.	1	N.W.	0.2	
F.	26	362	74	83.2	60.5	73.5	67.2	0	0	W.	0.1	
S.	27	310	75	85	63	76	58	0	0	W.	0	
S.	28	438	75	86.2	61.2	77.5	63	0	0	N.W.W.	0	
M.	29	472	74	84.2	64.2	76.8	62.8	0	0	S.W.W.	0.5	Heavy dew.
T.	30	472	75	85	61.5	80	65.8	Cir. Cu.	1	N.W.	0	
W.	31	424	75	88.5	65	77	68.2	Cu. St.	5	S.W.	0.1	Heavy dew.

Mean ... 27.384 76 86.1 65.3 79.9 65.5 22 clear days 0.8 11 calm 0.1 days.

Highest 27.472 — 99.5 76.5

Lowest 27.310 — 79.5 59.5

N. N.E. E. S.E. S. S.W. W. N.W. days.
2 1 0 1 2 5 3 17 = 31

SEPTEMBER.

Day of Week.	Day of Month.	Barometer.	Att. Ther.	Thermometers.				Clouds.		Wind.		Remarks.
				Max.	Min.	Dry Bulb.	Wet Bulb.	0—10.		0—6.		
Th.	1	27.398	76	89	65	81.5	67.5	0	0	N.N.W.	0	
F.	2	422	77	90	68	86.5	60.5	0	0	N.W.	0	
S.	3	374	74	97	74	90	69	0	0	N.W.W.	0.1	
S.	4	500	75	95	70	82	68	0	0	N.N.W.	0.1	
M.	5	472	75	94.5	62.5	71.2	64.5	Cu. St.	4	N.W.	0.5	Heavy dew.
T.	6	420	75	77.2	62.5	70.2	65.2	Cu. St.	6	N.W.W.	0.3	
W.	7	420	75	77	60.2	71.2	64.2	Cu. St.	4	N.W.	0.2	Heavy dew.
Th.	8	386	74	77.5	63.2	72	65.5	Cu. St.	2	N.W.	0.4	Heavy dew.
F.	9	420	73	76.8	60.5	72.5	65.2	0	0	W.	0	
S.	10	462	74	79.5	59	73.5	63.2	0	0	N.W.	0.2	Heavy dew.
S.	11	442	72	78.2	59.5	72.5	63.5	0	0	N.	0	
M.	12	472	73	80.2	60.2	76	62.8	0	0	N.	0	
T.	13	512	75	84.5	66.2	83.2	61.5	0	0	S.E.E.	0	
W.	14	434	76	91	73.5	88.8	62.5	0	0	N.E.E.	0	
Th.	15	494	75	93	63.5	71.5	64.5	Cu. St.	5	S.W.W.	0.2	
F.	16	522	73	80	60.2	71	63	Cu. St.	2	N.W.W.	0.3	Heavy dew.
S.	17	510	73	77	60.5	71.5	64	Cu. St.	4	N.W.	0.2	Heavy dew.
S.	18	422	72	77.2	60.5	71.8	64.2	Cu. St.	5	S.W.	0.1	
M.	19	422	72	77.8	61.2	71.8	64.8	Cu. St.	3	S.W.W.	0	
T.	20	422	70	78	61.8	72	64.8	0	0	S.W.W.	0.1	
W.	21	502	70	72.2	60	70.2	61.5	Cu. St.	4	W.	0.3	Heavy dew.
Th.	22	522	69	74	57.5	66.8	59.5	0	0	S.W.	0.1	
F.	23	562	70	75.5	57	70.5	61.2	0	0	N.E.	0	
S.	24	570	70	83.2	61.5	81.5	62.5	0	0	N.W.	0	
S.	25	574	72	84	60.5	80.2	62.8	0	0	N.N.E.	0.5	
M.	26	572	72	82	65	80.5	66.5	0	0	S.S.E.	0	
T.	27	606	73	84	67.5	81.5	63.5	0	0	S.S.E.	0	
W.	28	562	74	88.2	67.8	80.8	65.5	0	0	N.W.	0	
Th.	29	518	73	84.2	66.5	77	60.8	0	0	N.	0	
F.	30	488	72	81	62.5	72.5	65	0	0	N.W.	0	

Mean ... 27.480 73 82.6 63.2 76 63.9 20 clear days. 1.3 15 calm days. 0.1

Highest 27.606 — 97 73.5

Lowest 27.374 — 72.2 57 . N. N.E. E. S.E. S. S.W. W. N.W. days.
3 3 0 3 0 5 2 14 = 30

OCTOBER.

Day of Week.	Day of Month.	Barometer.	Att. Ther.	Thermometers.				Clouds.		Wind.		Rain.	Remarks.
				Max.	Min.	Dry Bulb.	Wet Bulb.	0—10.		0—6.			
S.	1	27·518	71	79	57·2	70·3	63·8	Cu. St.	6	S.W.	0	0·290	Heavy dew.
S.	2	450	70	77	56·5	69·2	62	Cu. St.	5	S.W.W.	0·2		
M.	3	442	69	75	56	66·2	61·8	Cu. St.	8	N.W.W.	0·5		
T.	4	524	69	71·5	56·5	71	62·2	Cu. St.	3	N.E.E.	0·1		
W.	5	522	69	76	60·2	74·5	59	0	0	N.E.	0		
Th.	6	534	69	79·5	65	77·2	65·2	0	0	N.E.	0		
F.	7	570	68	81·5	60·8	66·8	61·5	Cu. St.	1	N.W.	0·1		
S.	8	570	69	73·8	57·2	68·2	60·5	0	0	N.N.W.	0		
S.	9	568	68	75·5	56·8	73	63	0	0	N.E.	0·1		
M.	10	562	68	78·5	60·5	68·8	62·5	0	0	N.W.W.	0		
T.	11	618	68	76·5	60·5	67·2	61·8	0	0	N.N.W.	0·2		
W.	12	622	68	74·2	58·5	70·5	59·2	0	0	N.	0		
Th.	13	610	68	74	58·2	70·2	59	0	0	N.W.	0		
F.	14	512	67	74	56·8	65	61·8	Cu. St.	4	S.W.W.	0·1		
S.	15	470	68	72·5	57·2	68·8	60·5	Cu. St.	4	W.	0		
S.	16	492	67	72·2	55	70·2	62	0	0	N.W.W.	0		
M.	17	564	67	73·2	57	63·5	59	Cu. St.	3	N.W.W.	0·1		
T.	18	538	67	74	58	65	59	0	0	W.	0		
W.	19	522	67	73·2	56	68·5	59·8	Cir. Cu.	1	W.	0		
Th.	20	590	66	73	56	62	56·5	Cu. St.	5	N.W.W.	0·3		
F.	21	572	64	68·5	53·5	62·5	56·5	Cir. Cu. St.	1	N.	0		
S.	22	612	65	70·2	53	69·5	60·2	Cirrus	1	S.E.	0		
S.	23	608	65	72·5	54	66	58·8	0	0	S.E.	0		
M.	24	570	65	71·8	59	69·2	56·2	Cir. Cu.	2	S.S.E.	0		
T.	25	562	65	73	56	63·5	59·2	Cu. St.	4	N.W.	0		
W.	26	526	65	70·2	54	65	59	Cu. St.	4	N.W.	0		
Th.	27	562	65	68·5	58·5	64·8	57	Cirrus	1	E.	0		
F.	28	472	65	71·5	60·5	70·5	58	Cir. Cu.	1	N.E.E.	0		
S.	29	526	64	73	52·5	64	59·5	Cu. St.	6	S.S.W.	0·2		
S.	30	558	63	66·5	51·5	63·5	56·2	0	0	N.W.W.	0		
M.	31	528	62	66·2	52·8	60	57	Cu. St.	5	W.	0·1	—	Few drops of rain.

Mean ... 27·545 66 73·4 56·9 67·5 59·9 12 clear days 2·1 20 calm 0·06 0·290 in 1 day.

Highest 27·622 — 81·5 65

Lowest 27·442 — 66·2 51·5

N. N.E. E. S.E. S. S.W. W. N.W. days.
2 5 1 3 0 4 4 12 = 31

NOVEMBER.

Day of Week.	Day of Month.	Barometer.	Alt. Ther.	Thermometers.				Clouds.		Wind.		Rain.	Remarks.
				Max.	Min.	Dry Bulb.	Wet Bulb.	0-10.	0-6.				
T.	1	27.662	61	64	51.2	61.8	55.8	0	0	N.E.E.	0.2	—	Few drops of rain.
W.	2	522	62	66.8	52.5	66.2	56	0	0	S.E.E.	0.1		
Th.	3	620	63	69.8	56.5	68	52.5	0	0	N.E.	0		
F.	4	620	63	75	59.8	73.8	55.8	0	0	N.E.	0		
S.	5	610	64	77	53.2	73.5	56.5	0	0	N.W.	0		
S.	6	574	64	75.8	57	70.5	56.2	0	0	N.E.E.	0.1		
M.	7	562	65	75.2	65.8	71.5	57.5	0	0	N.E.	0.2		
T.	8	622	66	80.2	64.2	73.5	57.2	Cir. St.	1	S.E.	0		
W.	9	622	67	79.8	60.2	70.8	60	Cir. Cu. St.	3	N.W.	0		
Th.	10	572	67	74.5	62.5	68	54.8	Cu. St.	3	E.	0.5	0.030	
F.	11	498	66	73.2	58	64.5	60.2	Cir. St.	2	N.W.	0		
S.	12	472	66	73.2	56.5	62.2	58.2	Cu. St.	4	W.	0.2		
S.	13	570	64	65.2	52.2	58	55	Cu. St.	5	S.W.W.	0.2	0.040	
M.	14	524	61	61.5	50.5	54.5	54	Nimbus	10	W.	0.2	0.260	Strong wind at night.
T.	15	610	59	55	45.2	51.8	47.5	Cu. St.	8	S.W.W.	0.1	0.710	
W.	16	652	59	56	45	52.2	47.5	0	0	N.E.	0.2		
Th.	17	620	60	58	50.5	58	48	0	0	N.E.	0.2		
F.	18	598	60	65.8	52.8	63.5	53.5	0	0	N.E.	0		
S.	19	638	60	67	51	59.8	53	0	0	N.E.E.	0.1		
S.	20	582	60	66.2	56	65.5	53	Cirrus	1	E.	0		
M.	21	602	60	71.5	56.2	61.2	54.2	Cirrus	1	N.W.	0		
T.	22	552	60	65.5	52.8	57.2	54.2	Cu. St.	3	W.	0.2		
W.	23	572	60	62	50.2	58.8	54.5	0	0	N.W.	0		
Th.	24	490	60	61	51.2	58.2	50.2	Cirrus	1	N.E.E.	0.1		
F.	25	440	60	64.8	48.2	54.8	49.2	0	0	S.W.	0.2	—	Wind veering.
S.	26	522	58	59.5	45.5	52	48.5	Cu. St.	8	S.W.W.	0.1	0.900	Strong wind at night.
S.	27	570	57	54	42.5	50	46.2	Cu. St.	6	N.W.	0		
M.	28	460	55	52.8	44	49.5	43.5	Cirrus	2	E.	0.1		
Tu.	29	372	56	55.5	46	49.5	47	Cu. St.	6	N.E.	0.2		
W.	30	422	54	49.2	41.8	49	46.5	0	0	N.W.	0.3	0.130	
Mean ...	27.558	60	65.8	52.8	60.9	52.8		14 clear days.	2.1	11 calm days.	0.1	2.070 in 6 days.	
Highest	27.662	—	80.2	65.8				N. N.E. E. S.E. S. S.W. W. N.W. days.					
Lowest	27.372	—	49.2	41.8				0 11 3 2 0 4 3 7 = 30					

DECEMBER.

Day of Week.	Day of Month.	Barometer.	Alt. Ther.	Thermometers.				Clouds.		Wind.		Rain.	Remarks.
				Max.	Min.	Dry Bulb.	Wet Bulb.	0-10.	0-6.				
Th.	1	27.522	55	54.8	43.8	53	51.5	Cu. St.	4	W.	0	0.120	Few drops of rain.
F.	2	522	55	54	47.2	50	49.5	Nimbus	10	S.W.W.	0.1	0.210	
S.	3	544	55	56	46.2	55	52	Cu. St.	3	S.E.	0	0.180	
S.	4	508	55	57	45.2	54.8	51.8	Cir. Cu.	1	S.W.W.	0	—	
M.	5	592	55	57.5	46.5	52.8	51.5	Cu. St.	8	W.	0.1	0.220	
T.	6	672	55	55	45	51.5	50.2	Cir. Cu.	2	N.W.	0	0.050	
W.	7	572	55	54.2	47	50.2	45.5	Cu. St.	6	N.E.	0.1		
Th.	8	512	55	52.5	44.8	49.5	45.2	0	0	N.E.E.	0.2		
F.	9	522	54	53.5	43.5	50	46.5	0	0	N.	0		
S.	10	592	54	53.5	41.2	50	46.8	Cu. St.	1	N.W.	0.1		
S.	11	570	52	51.5	39.5	48.5	43.2	Cirrus	1	N.W.W.	0		
M.	12	552	52	51.5	38.5	47.2	42.5	0	0	N.N.W.	0.1		
T.	13	572	51	49.8	39	45	41	0	0	N.W.	0		
W.	14	614	50	48.5	33.2	41	34.2	0	0	S.E.E.	0.1		
Th.	15	570	50	47.2	37.5	44.2	35.2	0	0	N.E.	0.2		
F.	16	622	50	51.5	39.2	50.2	41.2	0	0	S.E.E.	0		
S.	17	664	51	53.2	44	50.5	40.5	0	0	N.E.E.	0.3		
S.	18	472	51	54.8	42	44.5	40.5	Cu. St.	6	E.	0		
M.	19	422	50	45.2	38.8	43.5	42.5	Cu. St.	6	N.E.	0	0.260	
T.	20	672	50	46.8	36.5	44	40.5	0	0	S.E.E.	0.2		
W.	21	670	50	47.5	39	46.8	41.2	0	0	E.	0.5		
Th.	22	602	50	50	40	45.8	40	0	0	E.	0.3		
F.	23	518	51	51.5	42.2	47.5	44	Cir. Cu. St.	3	N.E.	0.2		
S.	24	370	53	52.8	45.5	50.2	49	Cu. St.	6	E.	0.1		
S.	25	318	51	53.2	42	48	44.5	Cu. St.	1	S.W.W.	0.1	0.440	
M.	26	498	51	50.2	39.2	49	43.2	0	0	S.W.	0.1		
T.	27	596	51	51.8	40.2	49.5	43.2	0	0	S.E.	0		
W.	28	522	52	52.8	43.2	48	44.5	Cirrus	1	E.	0.2		
Th.	29	614	52	55.2	45.2	54.2	47.5	0	0	S.E.E.	0		
F.	30	602	52	57.5	42.2	52.8	46.5	0	0	N.N.W.	0.1		
S.	31	498	52	54.5	44.8	53.8	45	0	0	N.E.E.	0.1		

Mean ... 27.551 52 52.1 42 49 44.5 16 clear days 1.9 12 calm days. 0.1 1.480 in 7 days.

Highest 27.672 — 57.5 47.2

Lowest 27.318 — 45.2 33.2 N. N.E. E. S.E. S. S.W. W. N.W. days.
1 7 5 6 0 4 2 6 = 31

MONTHLY MEANS.

1910.	Barome- ter.	Att. Ther.	Thermometers.				Rain.		Winds.							
			Max.	Min.	Dry Bulb.	Wet Bulb.	Inches.	Days.	N.	N.E.	E.	S.E.	S.	S.W.	W.	N.W.
January ...	27.485	49	50.8	41	46.8	42.5	6.570	8	1	5	4	2	0	10	1	8
February ...	27.473	52	57.4	43.5	52.6	46.4	1.940	9	0	4	8	3	0	5	3	5
March ...	27.414	49	54.6	39.5	49.7	45.3	10.540	19	2	1	2	4	0	15	0	7
April ...	27.472	59	70.8	52.2	64.4	54.7	1.500	5	1	8	7	2	2	6	0	4
May ...	27.460	66	75.5	57	69.5	57.1	0.250	2	0	2	1	10	0	11	0	7
June ...	27.448	71	82	60.6	76.2	62.6	...	...	8	4	0	3	3	3	1	8
July ...	27.380	74	84.1	63.5	78.4	64.3	...	...	1	3	0	2	0	11	0	14
August ...	27.384	76	86.1	65.3	79.9	65.5	...	...	2	1	0	1	2	5	3	17
September ...	27.480	73	82.6	63.2	76	63.9	...	...	3	3	0	3	0	5	2	14
October ...	27.545	66	73.4	56.9	67.5	59.9	0.290	1	2	5	1	3	0	4	4	12
November ...	27.558	60	65.8	52.8	60.9	52.8	2.070	6	0	11	3	2	0	4	3	7
December ...	27.551	52	52.1	42	49	44.5	1.480	7	1	7	5	6	0	4	2	6
Year ...	27.470	62	69.6	53.1	64.2	54.9	24.640	57	21	54	31	41	7	83	19	109

RECENT LITERATURE.

BY JOSEPH OFFORD.

THE fourth volume of the *Mélanges de la Faculté Orientale of the University of Saint Joseph of Beyrouth* (Luzac and Co., London) gives in some 550 pages an excellent proof of the energy and erudition of the Fathers at that Institution in their researches concerning the history and art of Western Asia and Egypt. Wherever photographs could add to the information of the printed matter these have been provided, and Hebrew, Arabic, Coptic, and Ethiopic types are employed. The essays are so valuable and instructive that it is impossible to do them justice here, because only a short summary of their contents can be given, but they are all worthy of the attention either of Semitic, or of classical scholars. Father Sebastian Ronzevalle provides a considerable addition to the corpus of Palmyrene inscriptions, supplementing those published by him eight and ten years ago. He transliterates them all into Hebrew characters. As usual with these records from the city of Zenobia, they are all of funerary character, but they add to the Palmyrene Onomasticon a number of names, and clear up difficulties in several previously imperfectly understood fragmentary inscriptions. One lady bore the name of Tadmor, identical with Palmyra, a similar assumption by a personage of a city's title to the instances of Babylonian names given recently by Ranke, such as Mar-Uru and Mar-Babili. The longest text in Père Ronzevalle's series is one of fifteen lines, which has been edited before, but, by means of a squeeze of the inscription, it is now made much clearer. To illustrate the intimate connection between the various branches of Semitic studies, it may be mentioned that Père Ronzevalle explains words in this memorial by comparison with Babylonian theophoric names, and by a passage in one of the newly found Aramaic papyri from Elephantine in Egypt. The name B'els(h)amin, for a deity, occurs, as in previously known Palmyrene inscriptions: this "lord (or Bel-Baal) of the heavens" is the same concept as the one in the Bod Astart text from Sidon of the Phœnician period. It also occurs as the name of a god in the Syriac version of the story of "Ahikar the Sage"; whether it will reappear in the fragments of

the Aramaic-Hebrew version of that work in a papyrus from Elephantine, which is now being edited by Dr. Sachau, remains to be seen.

Another interesting article by Père Ronzevalle is that upon the representations by Hittite, and later Syrian, artists in Persian and Roman times of the humped cattle: a species allied to the Zebu of India, the sacred kine of the Hindoos. The learned father appends photographs of several bronze statuettes and also of a few reliefs depicting these humped cattle, some of them he thinks dating from between 2000 and 1000 B.C.; and in one case the object is certainly Hittite work, for the ox it represented once possessed an erect figure of a god, or hero, standing upon its back, this being shown by the sockets for the feet of the rider recessed into the bronze casting of the back. This standing upon an animal is the specially favourite attitude of the Hittites, as shown in their rock-cut reliefs, cylinder seals, and by the remarkable bronze statuette of a female deity erect upon a lioness, published by Offord in the *Liverpool Annals of Archaeology*. The presence of this peculiar type of cattle among some of the peoples of Syria, during the second millennium B.C., is very curious if taken into consideration with the discovery of names of several Aryan-Vedic gods as being adored by the Mittanian Hittites, as proved by the cuneiform tablets found by Dr. Winckler at Boghaz Keuoi, and by the representation of such species of cattle upon numerous Hittite cylinders. The frequently found figures of Zebu cattle upon Persian and, subsequently, Graeco-Syrian and Roman reliefs and gems is a separate incident in the history of the domesticated fauna of Western Asia, because such animals were probably reintroduced there by the Persian successors of Cyrus and the Hellenic princes following Alexander the Great. As also of course by the Sassanian and Parthian kings, for the Avesta, like the Veda, presupposes the knowledge of the Zebu type of cattle. If, as now appears to have probably been the case, some of the Hittite tribes delineated the Zebu cattle upon their reliefs on cylinders and on statuettes, it shows that they possessed a knowledge of this animal—a creature it is believed not indigenous to the Taurus, or the North Syrian Plain, and so probably brought in by them when they settled in these districts—thus connecting them with the Hindoo-Aryan tribes as do the names of some of their gods.

M. l'Abbé Louis Jalabert continues his corpus of the Greek and Latin inscriptions of Syria. His explanation of a series of Latin

texts, found in the Lebanon, prove that they marked the boundaries of the Imperial forests there in the time of Hadrian, and were notices prohibiting the felling of trees within certain areas that were reserved for the Emperor. Incidentally these inscriptions afford further proof of how the country has been ruined by deforestation, these warnings being found upon sites which have the territory for miles around them absolutely denuded of trees now. These inscriptions, in some cases, specially forbid the cutting down of four species of trees, and a passage in Vegetius illustrates the meaning of this edict by mentioning that they were those used for the construction of galleys for the Imperial Navy. Another series of these inscriptions reveal the date for the separation of the vast province of Syria, *circa* A.D. 194-198, when it was divided into Syria Coele and Syria Phoenices, and also throw light upon the status of the governors of this subdivided Syrian Consulate.

The new record giving reason for these remarks is a memorial concerning Venidius Rufus, the Augustan Legate, who was known previously from inscriptions found at Sidon and elsewhere. A short Greek text illustrates from only two words the manner in which ancient Semitic theophoric names were transformed into Greek. Baal, or Beelbarakas, being obviously "Baal has blessed."

Father Mallon gives a summary of the Coptic Scalae in the *Bibliothèque Nationale*. Among other things in these manuscripts is a long list enumerating the titles and names of personages connected with the Egyptian government and administration, including princes, ministers, officials, officers, and others, evidently a direct descendant of the famous ancient Egyptian papyrus edited by Sir Gaston Maspero, as *L'Hierarchie en l'Égypte Ancienne*. The Mohammedan articles in this volume of the *Mélanges* are mostly by Père H. Lammens, who treats of the Triumvirate, consisting of Abou Bakr, Omar, and Abou Obaida who succeeded the Prophet. Also of the Caliphate of Yazid I, whilst Père Cheiko edits some Islamic Apochrypha, and also publishes in Arabic, with criticism of and notes upon the text, the Hamāsa of Duhturi. For Hebrew scholars there are articles by Père Joüon upon Hebrew lexicography, and on the text of the Old Testament.

The reviews and notices of books frequently contain valuable additions or corrections to epigraphical texts, or comments adding to the information given by the works considered.